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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

### **Mezuzah on Two Columns**

Rav Yehudah says in the name of Shmuel: If one wrote the *mezuzah* on two different columns, it is invalid.

The *Gemora* asks a question on this from a *braisa*. The *braisa* states: If he wrote it on two different columns and put it on two different doorposts, it is invalid. This indicates that if he would have put it on one doorpost, it would be valid!

The *Gemora* answers: The *braisa* means that it was fitting to put on two separate doorposts. [*The case of the braisa is where it is one parchment, but written on two columns; the empty space between the two could have been cut and placed on two separate doorposts.*] (33a)

### **Which Side of the Door?**

Rav Yehudah says in the name of Shmuel: Regarding a *mezuzah*, one should follow the indication of the pivot.

The *Gemora* asks: What does this mean?

Rav Adda says: This means the socket in the doorpost on which the hinge turns.

The *Gemora* asks: What is the case? The case is where one has a doorway between the area of the men and the area of the women in his house (*i.e. two different rooms, both of which have their own opening to the public domain*). [*Rashi explains that the Gemora later explains that one puts a mezuzah at the right of the doorway where one enters into*

*the house. In this case, being that the rooms are each equal, it is unclear which is called “the house.” The Gemora therefore says that this is determined by which side has the hole for the hinge of the door. One should put the mezuzah at the right of the door going into that room.*] (33a)

### **Like a Bolt**

The Exilarch built a house. He asked Rav Nachman: Please put up the *mezuzah* for me. Rav Nachman said: First attach the doorpost to the house, then, I will attach the *mezuzah*.

Rav Yehudah says in the name of Shmuel: If one inserted the *mezuzah* like a bolt (*into the doorpost*), it is invalid (*as it is supposed to be standing up straight*).

The *Gemora* asks: Is this so? When Rav Yitzchak bar Yosef arrived, he said: All the *mezuzos* of the house of Rebbe were made like a bolt, and the doorway that Rebbe used to enter the study hall (*it was a side doorway, so as not to make the students rise for him*) did not have a *mezuzah* at all!

The *Gemora* answers: This is not difficult. Rav Yehudah’s case is where one inserted the *mezuzah* into the side of the doorpost. This is invalid. However, Rebbe’s house used to attach the *mezuzah* to the doorpost like an ankle (*meaning that it stood upright and not horizontal*). [*Tosfos argues that the opposite is true, and a mezuzah must not be standing upright but rather laying horizontally. While the custom of Sefardim is like Rashi, the custom of Ashkenazim is to compromise between the two opinions, and therefore have the mezuzah on a slight diagonal.*]



The *Gemora* asks: Is this true (*that Rav's private door did not have a mezuzah*)? Rav Huna had a private door to his study hall and he did affix a *mezuzah* to it!?

The *Gemora* answers: Rav Huna's door was actually the door that most people used to get into the study hall. This is as Rav Yehudah said in the name of Rav: When determining as to which door the *mezuzah* should be affixed on, the one that is commonly used is the one we should follow. (33a)

### **Where on the Doorpost?**

Rabbi Zeira says in the name of Rav Masna who says in the name of Shmuel: It is a *mitzvah* to place the *mezuzah* at the beginning of the top third of the doorpost. Rav Huna states: As long as it is distanced from the ground and the beam over the doorway by one *tefach* (*handbreadth*), the *mezuzah* can be placed anywhere else on the doorpost.

The *Gemora* asks a question from a *braisa*. The *braisa* states: As long as it is distanced from the ground and the beam over the doorway by one *tefach*, the *mezuzah* can be placed anywhere else on the doorpost. These are the words of Rabbi Yehudah. Rabbi Yosi states: *And you will bind them...and you will write (the fact that they are written close together teaches us to compare the laws of tefillin and mezuzos)* teaches that just as one binds *tefillin* at the height of his head, so too he should affix the *mezuzah* high up on the doorpost. Rav Huna is understandable, as his opinion is that of Rabbi Yehudah. However, Shmuel's opinion does not seem to be according to either of these Tannaim! [*The Gemora understands at this point that Rabbi Yosi means the mezuzah should be affixed at the highest possible point on the door.*]

Rav Huna the son of Rav Nassan answers: Shmuel holds like Rabbi Yosi. When Shmuel says the top third of the doorpost, he means that one should not distance the *mezuzah* from the beam over the doorpost more than one third of the height of the doorpost.

Rava says: It is a *mitzvah* to put the *mezuzah* on the *tefach* of the doorpost (*if one has a thick doorpost*) that is closest to the public domain. Why? The Rabbis say: This is so that he should meet up with a *mitzvah* immediately upon entering his house. Rav Chanina from Sura says: This is so that the *mezuzah* should guard the house (*in the entire entranceway as well; see Tur end of Y.D. 285*).

Rabbi Chanina said: Come and see that the ways of the Holy One, Blessed be He are not like those of people made from flesh and blood. Kings of flesh and blood dwells in a protected area, and their subjects guard them from the outside. The Holy One, Blessed be He does not do this. Rather, His servants dwell inside, and He guards them from the outside. This is as the verse states: *Hashem guards you; He is your shade on your right hand.*

Rav Yosef the son of Rava taught in the name of Rava: If someone made a hole one *tefach* deep into the doorpost and placed the *mezuzah* in this hole, it is invalid.

The *Gemora* attempts to bring proof to Rav Yosef from a *braisa*. The *braisa* states: If a person placed the *mezuzah* into the board, or after he attached the *mezuzah* he patched brick to the doorpost, if there is an added space of a *tefach* another *mezuzah* is required. If there is not, nothing else is required. [*This is seemingly proof to Rav Yosef.*]

The *Gemora* rejects this proof, as the *braisa* could be speaking about a case where the *mezuzah* is behind the door. [*Rashi explains that the case is where in a corner of one's house there is a doorpost that is shared by two doors. For example, the southwest corner of the house has two doors, one in the south and one in the west, which share the same doorpost. While there are different ways to understand (the first explanation of) Rashi, the Shitah Mekubetzes (second half of note 3) understands that Rashi's case is where the mezuzah is on the middle post connecting both doors. The leftmost door is a door where one enters from the public*]

domain, and therefore its mezuzah is supposed to be on the right. The rightmost door is a door which leads to a different room, and therefore its mezuzah is supposed to be on the right from inside the room. In other words, the mezuzah is technically able to fulfill the obligation of both doors. Our braisa is stating that as long as the mezuzah is within one tefach of both doorways, it can act as the mezuzah for both. This has nothing to do with the statement of Rav Yosef.]

The Gemora asks: This cannot be the case of the braisa, as the second half of the braisa explicitly states this case regarding a mezuzah behind a door!?

The Gemora answers: The second part of the braisa is merely explaining the first half of the braisa (and it is all one case). (33a – 33b)

### Doorposts

The braisa states: If a person made a doorpost out of reeds, he can cut the front of one of the reeds, and place the mezuzah inside of the reed.

Rav Acha the son of Rava says: This is only if he put the post there first, and then cut into it. However, if he cut into it before he put it up, placed the mezuzah inside, and then put it up, it is invalid. This is because the mezuzah must be placed when the structure is already made, not placed already in the raw materials before the structure is made.

Rava says: Defective openings are exempt from a mezuzah.

The Gemora asks: What are defective openings?

The Gemora answers: This is an argument between Richumi and Abba Yosi. One says that this refers to doorposts with no beam overhead. One says this refers to an opening with no doorposts. (33b)

### Exedras

Rabbah bar Shlio says in the name of Rav Chisda: An *acsadra* (an *exedra*; an area covered by a roof and enclosed on three sides; the fourth side is completely opened) is exempt from a mezuzah, being that it has no doorposts.

The Gemora asks: This indicates that if it did have doorposts it would be obligated in a mezuzah. Aren't the posts that are there made only to support the ceiling (of the house, and not as doorposts)?

The Gemora answers: Rabbah meant that even if it has doorposts it is exempt, being that they are only meant to fortify the ceiling.

Abaye says: We see that the exedras of the house of Rabbah have sideposts and do not have *mezuzos*, indicating that he understands they are exempt because the posts are merely there to support the ceiling.

The Gemora asks a question on this from a braisa, which states: A gatekeeper's hut, an exedra and porch are obligated in mezuzah.

The Gemora answers: This is referring to classroom exedras (where they had four walls although they did not reach all the way to the ceiling).

The Gemora asks: These classroom exedras are clearly like regular rooms!?

The Gemora answers: The braisa is referring to a Roman exedra (made of windows; not walls).

Rachavah said in the name of Rav Yehudah: A *harzikei* house is obligated in two mezuzos.

The Gemora asks: What is a *harzikei* house?



Rav Pappa the elder answered in the name of Rav: This is a gatekeeper's hut that is open to the yard, but the houses are open to the gatekeeper's hut. [Rashi explains that being that this is a hallway, two mezuzos are required. One mezuzah is required at the entrance between the yard and the hut, and one is required between the houses and the hut.]

The braisa states: If a gatekeeper's hut is open to a garden and to a room, Rabbi Yosi says it is judged as (being connected to) the room (and therefore requires a mezuzah), while the Sages say it is judged as the hut (that is exempt from mezuzah).

[The following is based on Rashi's second explanation, which he says is the main explanation of the Gemora.] Rav and Shmuel both say that everyone agrees that one clearly needs a mezuzah when entering the house from the garden (if the hinges of the door are on the house side of the door). Why? This is because one is entering the house. The argument is regarding entering the garden from the house (when the hinges are on the garden side). One says the house is looked at as the primary, and therefore a mezuzah is required. One says that the garden is looked at as the primary, and a garden does not require a mezuzah.

Rabbah and Rav Yosef both say that everyone agrees that one does not need a mezuzah when entering the garden (if the hinges of the door are in the garden). Why? This is because the door is considered the opening of the garden. The argument is regarding entering the house from the garden (when the hinges are on the house side). One holds this is called entering the house (and it is therefore obligated in mezuzah). One understands that the entire door is for the garden, and it is therefore exempt.

Abaye and Rava ruled according to Rabbah and Rav Yosef, but Rav Ashi ruled according to Rav and Shmuel, which is a strict ruling.

The halachah follows Rav and Shmuel, which is a strict ruling. (33b – 34a)

## INSIGHTS TO THE DAF

### ***A Mezuzah that becomes Kosher a while after it was Written***

In the sugya about mezuzos now being learnt we become familiar with the rule of "make and not from that which is made", which relates to every mitzvah described by the Torah with the expression "make". For example, about a sukkah the Torah says "...the festival of Sukkos **make** for yourself" (Devarim 16:13). Therefore, *sechach* put on a sukkah while still attached to the ground is not kosher even after being cut as at the time of its making it wasn't *sechach* and afterwards, when it was cut, it became *sechach* without making (Sukkah 11b). The example cited in our sugya is of a person who affixed a mezuzah on a board and then affixed it at his door. He didn't observe the mitzvah of mezuzah as one must **make** a mezuzah at the door (see Rashi, 33a, s.v. *Tali dasha*, that we learn the mitzvah of mezuzah from the mitzvah of *tzitzis*). This mezuzah, when put on the board, did not serve as a mezuzah and when it later served as such, this was not by an act of affixing a mezuzah. HaGaon Rav Yaakov Yisrael Kanievski zt"l addresses an interesting case in his *Kehilos Ya'akov* (Sukkah, §24) involving important details about the halachos of mezuzos and he also defines the rule of "make and not from that which is made."

**A mezuzah written with stolen ink:** A *sofer* once wanted to write a mezuzah and when he realized that he had no ink, he used another's without permission, thinking that he wouldn't mind. But when the fact became known to the ink's owner, he became angry but eventually forgave the *sofer*. The question is if the mezuzah is disqualified because of "make and not from that which is made" as till obtaining forgiveness, the *sofer* was not allowed to observe the mitzvah of mezuzah since that would be "a mitzvah by means of a transgression". It turns out, then, that the relinquishment of

the ink's owner qualified the mezuzah and we have a case of "make and not from that which is made."

**The problem stems from the *sofer* and not from the *mezuzah*:** The author of *Kehilos Ya'akov* treats the issue at length (see *ibid* a disagreement of the Acharonim whether "make and not from that which is made" applies to writing) till he raises the question again and reveals that the case is not one of "make and not from that which is made". The rule of "make and not from that which is made" says that a mitzvah done improperly can be corrected only by doing it anew. However, this mezuzah was not made incorrectly. It was made with black ink, as required, and on fine parchment but the thieving *sofer* must not observe the mitzvah with the *mezuzah* because of "a mitzvah by means of a transgression". We therefore have a "making" with all its details to which we cannot apply "make and not from that which is made."

Indeed, the *sofer* who wrote the *mezuzah* without permission from the ink's owner must not use it for its mitzvah but the ink's owner may use it. We thus see that the *mezuzah* is perfectly kosher but that the *sofer* is prevented from using it. The relinquishment of the ink's owner did not qualify the mezuzah but removed the obstacle from the *sofer*'s usage (see *'Eimek Brachah*, p. 24).

#### DAILY MASHAL

Rabbi Chanina said: Come and see that the ways of the Holy One, Blessed be He are not like those of people made from flesh and blood. Kings of flesh and blood dwell in a protected area, and their subjects guard them from the outside. The Holy One, Blessed be He does not do this. Rather, His servants dwell inside, and He guards them from the outside. This is as the verse states: *Hashem guards you; He is your shade on your right hand.*

Reb Eli Teitelbaum cites a story that was told by Rabbi Chaim Vital, the famed student of the Ari HaKodosh, and which can be found in his *Sefer HaGilgulim*.

Many a time the Ari HaKodosh would send his prized student, Rabbi Chaim Vital on important missions in order to help people who had various problems or were possessed with *ruchos* and *mazikim* (harmful or destructive spirits). Rabbi Chaim Vital would, of course, use the secret methods of *kabbala* handed down to him by his revered master in order to expel these destructive forces from the person's home. When Rabbi Chaim would ask the *mazikim* how they were able to gain entry into the house, they would point to the door with the *posul Mezuzah*. "It is through this door that we were able to get in here."

This story should serve as a scary and frightening lesson as to what can *chas v'sholom* happen if the mezuzos are not in good condition. After all, it comes to us straight from the source - the *mazikim* themselves!