

29.3.16

32b (וליקבעה אסיפא קמ"ל) → 34a (א"ר יהודה אמר שמואל כתבה אגרת)

1. וכתבתם על מזוזת ביתך ובשעריך: דברים ו, ט  
 2. ה' שמרך ה' צלך על יד מינך: תהלים קכא, ה  
 3. ויקח יהוידע הלחן ארון אחד ויקב חר גדלתו ויתן אתו אצל המזבח מימין לבוא איש בית ה' ונתנו שמה הלחנים שמרי הסף את כל הכסף המובא בית ה': מ"ב יב, י  
 4. וכתבתם על מזוזת ביתך ובשעריך: דברים יא, כ  
 5. ועבר ה' לנגף את מצרים וראה את הדם על המשקוף ועל שתי המזוזות ופסח ה' על הפתח ולא יתן המשחית לבא אל בתיכם לנגף: שמות יב, כג  
 6. ועתה כתבו לכם את השירה הזאת ולמדוה את בני ישראל שימה בפיהם למען תהיה לי השירה הזאת לעד בבני ישראל: דברים לא, יט  
 7. וכתבת על האבנים את כל דברי התורה הזאת באר היטב: דברים כז, ח  
 8. ויאמר להם ברוך מפיו יקרא אלי את כל הדברים האלה ואני כתב על הספר בדיו: ירמיהו לו, יח

- I misc. re: הלכות writing a מזוזה from שמואל (taught by יהודה)
- a **אגרת**: if he wrote it like a letter (without scoring or with care for ויתירות) – invalid  
 i **כתיבת ס"ת**: כתיבה (v. 1) compared to **כתבה**
- b **תלאה**: if he hung it on a stick (not in doorway) – invalid  
 i **בשעריך**: v. 1-  
 ii **מצוה** and **סכנה** – if he hung it on a stick or behind the doorway –  
 1 **note**: the king would do this in their inns (where they stayed overnight – פטור ממזוזה) as a למזוזה זכר
- c **מקום**: it is proper to put it inside the doorway  
 i **challenge**: this is obvious  
 ii **answer**: per **רבא** – since it should be within a **טפח** of **רה"ר**, we might think that “out” is better – **קמ"ל**
- d **פסול**: if he wrote it in 2 columns –  
 i **challenge**: ruling that if he wrote in 2 columns and placed on two doorways –  
 1 **inference**: as long as it is one doorway – valid  
 2 **defense**: ruling means that if it could be placed in two doorways – i.e. on two columns – invalid
- e **היכר ציר**: follow the “lead” of the hinge  
 i **meaning**: in a doorway that has no obvious egress point (enter in both directions) – define the hinge as “entry”  
 ii **story**: **בי ריש גלותא** built a room, asked **ר"נ** to place the מזוזה – but he insisted that they put the door up first
- f **פסול**: if מזוזה is placed like a bolt (lying down) –  
 i **challenge**: all the מזוזות in **רבי**'s house were set like a bolt; and the doorway he used to enter **ביהמ"ד** had no מזוזה  
 1 **answer**: in that case, they were hooked upwards (like an ankle)  
 2 **note**: his doorway to **ביהמ"ד** was only used by him → no מזוזה, unlike that used by **רב הונא** (which had a מזוזה)
- g **שמואל**: location – beginning of top 1/3  
 i **רב הונא**: **דissent**: anywhere but top or bottom **טפח**  
 ii **Challenge (to שמואל)**: **ברייתא** –  
 1 **ד' יהודה**: allows anywhere but bottom or top **טפח**  
 2 **ד' יוסי**: compares v. 1 to **וקשרתם** – just as **וקשרתם** is at top of hand (arm), so מזוזה must be at top of doorway  
 (a) **Note**: **רב הונא** adopts **ר' יהודה**'s approach, but **שמואל**'s fits neither approach  
 (b) **Defense**: he holds like **ר' יוסי**, and permits anywhere within top 1/3 (not just at 1/3 point)
- h **Location (רבא)**: must be within a **טפח** of **רה"ר**  
 i **Reason**: may be to encounter it right away, or to increase “protected space” (homily – v. 2)
- i **Location (רב יוסף בן רבא)**: if he put it a **טפח** deep in the doorpost, invalid  
 i **Suggested support**: if he put it in the hinge or hung a cover over it, requires another מזוזה if it's more than a **טפח**  
 1 **Rejection**: that is in re: putting it in the doorway behind;  
 (a) **Challenge**: that is also mentioned explicitly  
 (b) **Answer**: that is the explanatory clause  
 (i) **Related**: if he put a cover of sticks, he digs a hole and places the מזוזה inside; however, only valid if he put it up first; if he put the מזוזה in and then placed it, invalid, per **העשו** ולא מן העשו

## II Structures which may be exempt

## a פיתחי שימאי דבא are exempt

## i Meaning: without a roof or without doorposts

1 Challenge: if they had doorposts, would it be חייב? The doorposts are only support for the roof

2 Answer: indeed, even with doorposts they are exempt per that argument

(a) Support: had no רבה's porticos, with doorposts, had no מזוזות

(i) Reason: he held that the doorposts are simply roof supports

(b) Challenge: ruling that בית שער and אכסדראות require מזוזות

(i) Answer: that is the type of אכסדרה found in רב's house – four doors that don't reach the roof

1. Block: that is a room, not an אכסדרה

(ii) Rather: reference is to Roman porticos, which is walled with windows

## b מזוזות 2 require בי הרזיקי דב יהודה

## i Meaning: a gate that opens to חצר on one side and to gardens on the other

## c Related בזייתא: a gate which opens to a small anteroom on one side and to the garden on the other

## i חייבת – ד' יוסי defined as a doorway of the room

## ii פטורה – דבנן defined as a doorway of the garden

1 דב ושמואל all agree that door into house is liable;

(a) Dispute: is about doorway out to garden; is it considered part of the room or the garden?

2 דבה ורב יוסף all agree that door to garden is exempt – it is an entry to garden

(a) Dispute: is about doorway into house; is it considered "to the house" or "from the garden"

3 Final ruling: רבא ורבא were lenient (per ר' יוסף)

(a) But: ר' אשי was stringent in accord with רב ושמואל (following ר' יוסי – 2 מזוזות)

## III Status of upper floor entry (from stairs coming through skylight-opening)

a דב הונא: if it has one opening (out to 2<sup>nd</sup> floor) – requires 1 מזוזות; if 2 – requires 2

## b Inference (ר"פ): a room with four doorways requires 4 מזוזות

## i Justification: even though only one is regularly used

## IV Rulings re: type of doorway and which side is obligated

## a אמימר: a doorway cut into corner of walls is liable

## i Challenge: it has no doorposts

## ii Answer: the walls are the doorposts

## b Story: ר"פ came to שמואל, saw a doorway with only one doorpost on the left and it had a מזוזות

## i His challenge: if this is following ר"מ (below), he only issued his ruling if the single doorpost is on the right

## ii Background:

1 Part 1: ברייתא which stipulates that the מזוזות must be on the right,

(a) Based on: ביתך (v. 1) = באתך, assuming that a person's first step is with his right foot

(b) Or: v. 3, indicating that a person's ingress is on the right side

2 Part 2: ר"מ vs. חכמים – in re: a doorway with only one doorpost

(a) ד"מ liable, per ישמעאל and ר' ישמעאל's agreement on interpretation of v. 1

(i) ד' ישמעאל repetition of מזוזות in v. 4 is רבוי אחר רבוי – downsizes to 1 מזוזות

(ii) שתי מזוזות ד"ע (v. 5) sets up אב בנין – מזוזות is always one unless stipulated to be more

## V Support for practice of writing on parchment

## a בזייתא v. 1 might have meant to write it directly on the stones

## i Therefore: the verb בתיבה is used in re: writing a ס"ת (v. 6) to teach that this is written on a parchment

1 Challenge: perhaps we should compare it to the writing of the תורה on the rocks (at עיבל – v. 7)

2 Answer: we adduce a permanent מצוה (מזוזות) from another permanent מצוה (כתיבת ס"ת), per v. 8

(a) Note: from a one-time command (כתיבת התורה על האבנים)

3 Challenge: the תורה states על מזוזות – why interpret it differently – should be written directly on the stones

4 Answer: first it states וכתבתם – a complete writing (כתיבת תמה) – then על מזוזות

(a) Question: if so, then why do we require the גז"ש (כתיבה::כתיבה)?

(i) Answer: without it, we may have thought to write it all (completely) on stone, then place that stone on the doorway – קמ"ל