

Menachos – Simanim

פרק ג – הקומץ רבה

דף לב – 32 Daf

1. Are the פרשיות of a *mezuzah* written פתוחות or סתומות?

Rebbe Chelbo says he saw Rav Huna roll his *mezuzah* from the word "אחד" to the word "שמע", ונושה פרשיותיה, "שמע", in the beginning of the line, then left a gap, and began the second paragraph, "והיה", on the same line). This is challenged from a Baraisa in which Rebbe Shimon ben Elazar reports several of Rebbe Meir's practices in writing a *mezuzah*, including that he made its *parshiyos* פתוחות – *open* (meaning, he began the second פרשה on a new line). Although they are written סתומות in a sefer Torah, Rebbe Meir explained: הוהיל ואין סמוכות מן התורה – *because* [these פרשיות] *are not adjacent* to each other *in the Torah*. Since Rav said the *halachah* follows Rebbe Shimon ben Elazar's reported ruling, it proves that the *mezuzah's* פרשיות are written פתוחות? The Gemara answers that Rav referred to another ruling of the Baraisa. Rav Yosef proves this, because the מנהג is to write the *parshiyos* סתומות, and Rav rules to follow the מנהג. Rav Nachman bar Yitzchak says the *mitzvah* is to write them סתומות, but פתוחות is also valid, and Rebbe Shimon ben Elazar was reporting that Rebbe Meir would even make them פתוחות.

2. שרטוט for *tefillin* and *mezuzah*

A Baraisa teaches that a sefer Torah or *tefillin* שבלו – *which wore out* cannot be made into a *mezuzah* (by removing those two פרשיות קלה, (פרשיות) *because we may not lower a mitzvah item from a stringent kedushah to a more lenient kedushah*. This implies that otherwise, the פרשיות of either would be valid for a *mezuzah*. The Gemara objects: והא בעיא שרטוט – *but* [a *mezuzah*] *requires scoring* its parchment, because Rav said a *mezuzah* which is not scored is invalid, and Rav Manyumi bar Chilkiah said the שרטוט requirement for a *mezuzah* is a הלכה למשה מסיני? The Gemara answers that it is a *machlokes* Tannaim, because Rebbe Yirmiyah said in Rabbeinu's name: תפילין ומזוזות נכתבות שלא מן הכתב – *tefillin and mezuzos may be written without copying from a text*, ואין – *and they do not require scoring*. The *halachah* is that *tefillin* do not require שרטוט, but a *mezuzah* does require שרטוט. Both may be written without copying from a text, because מיגרס גריסין – *they are familiar* to everyone, and a *sofer* will not make a mistake.

3. Sitting on a bed which has a sefer Torah on it

Rav Chelbo says he saw Rav Huna going to sit on a bed which had a sefer Torah on it, and he first overturned a jug and placed the sefer Torah onto it, and only then sat on the bed. He holds: אסור לישב על גבי מיטה שס"ת מונח עליה – *it is forbidden to sit on a bed on which a sefer Torah is resting*. This disagrees with Rabbah bar bar Channah, who quoted Rebbe Yochanan permitting sitting on a bed with a sefer Torah resting on it. He added that if someone will attempt to prove otherwise from an incident involving Rebbe Elazar, who was sitting on a bed, and he realized there was a sefer Torah resting on it, and he slid off and sat on the ground, נחש שהבישו – *and he appeared like a snake had bitten him*, apparently from the great anguish for having sat on the bed with a sefer Torah, this is an incorrect deduction. For actually, the sefer Torah was on the ground, and that was what pained Rebbe Elazar so greatly.

Siman – Lab

The mad scientist in the *safrus lab* working on a machine to detect if the spacing in a *mezuzah* was a סתומה and not a פתוחה, and trying to add a שרטוט feature to detect that the *mezuzah* has שרטוט, which would not be relevant for *tefillin*, jumped up when he realized there was a sefer Torah on the bench he was sitting on.



The mad scientist in the safrus **lab** working on a machine to detect if the spacing in a *mezuzah* was a *סתומה* and not a *פתוחה*, and trying to add a *שרטוט* feature to detect that the *mezuzah* has *שרטוט*, which would not be relevant for *tefillin*, jumped up when he realized there was a *sefer Torah* on the bench he was sitting on

3 things to remember

1. Are the פרשיות of a *mezuzah* written פתוחות or סתומות?
2. שרטוט for tefillin and mezuzah
3. Sitting on a bed which has a *sefer Torah* on it

