

Menachos – Simanim

פרק ג – הקומץ רבה

דף לג – Daf 33

1. Using the **היכר ציר** to determine the direction of a doorway

Shmuel said: במזוזה הלך אחר היכר ציר – *regarding the laws of mezuzah, follow the indication of the pivot*. Rav Adda explained that this refers to the hole in the ground in which the pin of the door is inserted, on which the door turns. The Gemara illustrates when we follow this indicator: כגון פיתחא דבין תרי בתי – *in the case of the entrance between two houses*, בין בי גברי לבי נשי – *between the men's house and the women's house*. Rashi explains that someone divided his home in two, one side for men visiting his house, and the other for the women of the house to conduct their activities privately, and a doorway opened from one to the other. Since the *mezuzah* must be placed on the right side of the entrance, we must determine which direction is the entry. Here, Shmuel ruled that whichever room the pivot is in is considered the “inside,” and the *mezuzah* is placed on the right side for entering that room.

2. The proper height for placing a *mezuzah*

Shmuel said: מצוה להניחה בתחלת שלישי העליון – *it is a mitzvah to place [the mezuzah] at the beginning of the upper third of the doorpost* (i.e., just above two-thirds of the doorpost's height). Rav Huna says one must raise it above a *tefach* from the ground, and distance it a *tefach* from the beam over the door, and the rest of the entrance is fit for the *mezuzah*. In a Baraisa, Rebbe Yehudah says exactly like Rav Huna, and Rebbe Yose says that “וקשרתם” – *and you shall bind them (tefillin) is written near* “וכתבתם” – *and you shall write them (מזוזות) to teach: מה קשירה בגובה – just as binding (תפילין של ראש) is at the top of one's head, אף כתיבה בגובה – so too is the writing (the mezuzah) placed at the top of the doorpost*. Since Rebbe Yose seems to hold the *mezuzah* is placed at the very top, neither Tanna holds like Shmuel! The Gemara answers that Shmuel holds like Rebbe Yose, and his statement was regarding להרחיקה – *distancing it from the upper beam, teaching that one should not distance it from the upper beam more than a third, but it can be higher*.

3. Placing the *mezuzah* near רשות הרבים, Hashem guards His servants from outside

Rava said: מצוה להניחה בטפח הסמוך לרה"ר – *it is a mitzvah to place [the mezuzah] within the tefach closest to the public street*. The Rabbis explain: כדי שיפגע [במצוה] מיד – *so that he should encounter the mitzvah immediately* as he enters the doorway. Rav Chanina of Sura explains: כי היכי דתינטריה – *so [the mezuzah] will guard [the house] from מזיקין from the very beginning of the entranceway*. Rebbe Chanina said: בוא וראה שלא כמדת הקדוש ברוך הוא מדת בשר – *Come and see that Hashem's trait is not like a flesh-and-blood [king's] trait*. Regarding a מלך יושב, בשר ודם – *the king sits inside his palace, and his subjects guard him from outside*. But Hashem is not like that; rather, עבדיו יושבין מבפנים והוא משמר מבחוץ – *His servants sit inside their homes and He guards them from outside*, as the *passuk* says: צלך על יד ימינך – *Hashem is your Guardian, Hashem is your shade at your right hand*.

Siman – Peg legged Pirate

The **peg legged pirate** who instructed his men to **go after היכר ציר** for the door in the middle of the hide out, was measuring the entrance to the hideout to **put a mezuzah on the top third of the door** when he realized **the reason for putting it near the outside of the door is to show that Hashem is guarding them and promptly did teshuvah**.

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Peg Legged Pirate



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3 things to remember

1. Using **ציר היכר** to determine the direction of a doorway
2. The proper height for placing a **mezuzah**
3. Placing the **mezuzah** near **רשות הרבים**, **Hashem** guards His servants from outside

