

Menachos – Simanim

פרק ג – הקומץ רבה

דף לד – 34 Daf

1. An entrance with only one פצים, and the requirement to place the *mezuzah* on the right side

Rav Pappa visited the home of Mar Shmuel, and saw that his entrance had only אחד פצים – *one sidepost*, which was on the left side of the entrance, and it had a *mezuzah*. Rav Pappa challenged Mar Shmuel that although Rebbe Meir (cited below) holds that an entrance with a single sidepost requires a *mezuzah*, that is only when the sidepost is on the right side of the entrance, not on the left!? This is based on a Baraisa which *darshens* "ביתך" – *your house* to mean the right side, as Rabbah explains: דרך ביאתך מן הימין – *the way of your entering, which is the right side*, דכי עקר, because when a person begins to move, it is his right foot which he moves first. Another source is brought from a *passuk* describing a chest for donations placed on the right side of the *Beit Hamikdash's* main entrance. In a Baraisa, Rebbe Meir says that a house which has only one sidepost requires a *mezuzah*, while the Rabbonon say it does not. The Rabbonon say the plural "מזוזות" – *doorposts* requires two doorposts, and Tannaim give two explanations of Rebbe Meir's position.

2. The interior structure of the תפילין של ראש and תפילין של יד, and their פרשיות

A Baraisa states that the תפילין של ראש are made of four בתים – *compartments* made of a single hide. The פרשיות are written on four separate hides, but if they were written on one and were inserted into the four compartments, they are valid. If they are written on one hide, Rebbe says a space must be left between the פרשיות, but the Chochomim say it is unnecessary. All agree, however, that a string or cord must be inserted between each compartment. It concludes: ואם אין חריצין ניכר – *and if their grooves* (external lines indicating the separate compartments) *are not recognizable*, the *tefillin* are invalid. Another Baraisa describes the תפילין של יד: the פרשיות are written onto a single hide, but if they were written on four separate hides, it is valid. Rebbe Yehudah says they must be attached, but Rebbe Yose says it is unnecessary. Rebbe Yose says Rebbe Yehudah conceded that תפילין של ראש may be used as תפילין של יד by draping a hide over them, because Rebbe Yehudah retracted his opinion. The Gemara adds that only unused תפילין של ראש can be used as תפילין של יד.

3. The order of the פרשיות in *tefillin*

A Baraisa teaches: ביצד סדרן – *what is the order* [of the four פרשיות of *tefillin*]? The פרשיות of "והיה כי" and "קדש לי" are placed on the *right side*, and the פרשיות of "שמע" and "והיה אם שמוע" are placed on the *left side*. The Gemara objects that another Baraisa says the opposite, and Abaye answers: *here* – כאן מימינו של קורא – *the first Baraisa* refers to the *right side of someone reading* the פרשיות (i.e., facing the wearer), whereas *here* (the second Baraisa) refers to the *right side of the wearer*. And the reader (who faces the wearer) reads the פרשיות according to their order in the Torah (i.e., from right to left, קדש, then "והיה כי", then שמע, then שמוע, then "והיה אם שמוע"). [This is the order according to Rashi, and is how "Rashi *tefillin*" are made. Rabbeinu Tam reverses the order of the last two פרשיות, so that שמע is in the leftmost chamber (and the two "והיה כי" *parshiyos* are side-by-side), and is the order used in "Rabbeinu Tam *tefillin*."] Rav says: *if one changed the order of the פרשיות, they are invalid*.

Siman – Ladder

After climbing one **ladder** to enter the **doorway** to the *batim macher* that **had only one post but still had a mezuzah because the post was on the right**, the customers climbed a **large ladder** to the second floor where they were shown **how the *batim shel rosh* are made with four compartments from one עור** and given a choice if they want the order of the *parshios* of *tefillin* according to Rashi or Rabbeinu Tam.

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3 things to remember

1. An entrance with only one פצת, and the requirement to place the *mezuzah* on the right side
2. The interior structure of the תפלין של ראש and תפלין של יד, and their פרשיות
3. The order of the פרשיות in *tefillin*

