

32b

Five statements from רב יהודה in the name of שמואל, re: מזוזה

- Mezuzah may not be written like a letter¹
- Mezuzah may not hang from a stick, due to danger²
- Mezuzah should be in the breadth of the entrance
- (33a) Mezuzah may not be written in well-spaced columns, even on one parchment
- Mezuzah belongs on the side with the hinge
 - Reish Galuta was told to place the doors before the mezuzah^{3 4}

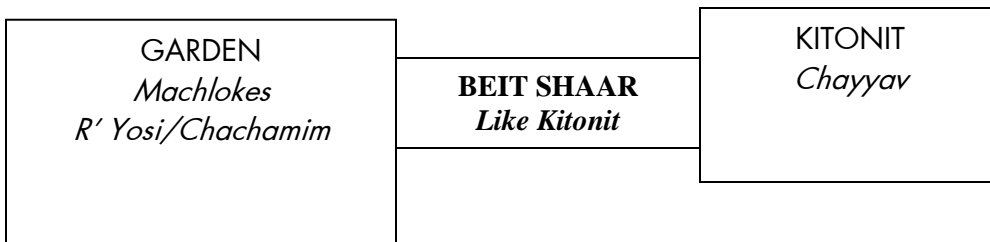
Position of the mezuzah

- Not like a bolt⁵
- Rebbe's entrance the beis medrash didn't have a mezuzah⁶
- Three views re height: שמואל – Upper third; רב הונא – Not extreme bottom or top; ירושלמי – Shoulder height if the entrance is too high
- (33b) The tefach closest to the outside – Immediate encounter; Divine protection⁷
- Not embedded one tefach deep in the doorpost
- Embed in the doorpost only after the doorpost is up – תעשה ולא מן העשוי

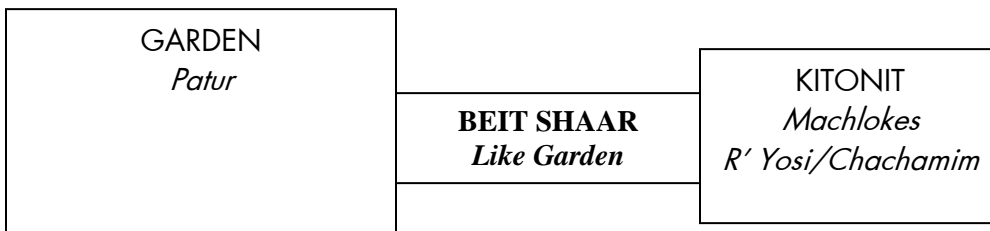
The type of entrance requiring a mezuzah

- Rava: Damaged entrances do not require a mezuzah
- Entrance through fourth "wall" of an open pavilion doesn't require a mezuzah
- Bei Harziki requires mezuzah from yard to foyer and foyer to house
- Beit Sha'ar that opens to a garden on one side, and a small house⁸ on the other

Rav and Shemuel:



Rabbah and Rav Yosef:



¹ Without sirtut (Rashi); Without care for missing/added letters (Rashi/Tosafot)

² From harmful beings (Rashi); From a bump on the head (Tosafot)

³ Because of תעשה ולא מן העשוי (Rashi) or because need היכר ציר (Tosafot)

⁴ The mezuzah blocks the forces of מידת הדין (Shem miShemuel to Bereishit 5672)

⁵ Rashi and Tosafot debate whether the disapproved bolt is horizontal (Rashi) or vertical (Tosafot). Diagonal satisfies both (Tosafot).

⁶ A pure entrance to the beis medrash would not require a mezuzah, according to the gemara's language (Tosafot)

⁷ The role of kissing the mezuzah (Nafshot Chasidav)

⁸ See קיטונות in Succah 3a