

Mezuzah Protection

In Parshas Eikev the Torah does say,
To put a Mezuzah on every doorway.
Immediately after this Mitzvah,
The reward for it is described in the Torah.

Your days will be lengthened for you,
And for your children too.
This reward is then incorporated in Halacha,
Long life for the entire Mishpachah.

The Mitzvah of Mezuzah has a quality that is the same,
As other Mitzvos like Kibbud Av Vaeim.
Because their reward the Torah explicitly does mention,
But for Mezuzah an additional benefit and profit is given.

If a person affixes a Mezuzah to the doorpost of his home,
Then Hashem will protect it, he will never be alone.
A king of flesh and blood has his guards standing outside,
But Hashem guards you while you sleep inside.

The protection isn't an additional reward for the Mitzvah action,
But rather the Mitzvah itself provides the protection.
The Mezuzah serves to protect, that is it's aim,
Therefore the protection it gives is greater than any reward or gain.

The difference between all the Mitzvos and Mezuzah we need to explain,
By placing the Mezuzah closest to the public domain,
We show that the purpose and essence of the Mezuzah is protection,
The Mitzvah is fulfilled totally even if protection was the only intention.

When children we begin teaching,
We first focus on the reward they will be getting.

We encourage them bit by bit, very slowly and gradually,
To fulfill the Mitzvos for the sake of Hashem only.

With regards to all the other Mitzvos that we do,
They are lacking if they are not done for the sake of Hakadosh Baruch Hu.
But with Mezuzah the Mitzvah is complete even if protection is the motivation,
Between the Mitzvah of Mezuzah and protection there is no separation.

Those who write names of angels on the inside of the Mezuzah,
The Rambam says, are fools that don't have a portion in Olam Habah.
As an amulet for their own benefit the Mezuzah they see,
Unrelated to a Mitzvah totally.

Until Hashem is completely in the picture we won't rest,
To fulfill the Mitzvah of Mezuzah for the sake of Hashem is the best.
The goal is to do it not only for the sake of protection,
But because placing a protective device on our door is Hashem's instruction.

Tractate Keilim lists utensils that contain a receptacle,
To impurity they are therefore susceptible.
One utensil is a stick that has a receptacle for a Mezuzah,
There were people who carried Mezuzahs with them in times of the Mishnah.

Since the Mishnah does not negate this practice it implies that it has validity,
The Jerusalem Talmud implies that the Mezuzah has a protective property.
Rabbi Yehuda Hanasi sent a Mezuzah to a gentile named Artaban,
Although there was no possibility for a Mitzvah to get done.

How Rabbi Yehuda Hanasi was able to write a Mezuzah for a non Jew,
Is a great question for an interview,
But the fact is that the Mezuzah offered Artaban protection immediately,
The demon in his home did flee and his daughter's life was saved miraculously.

The Gemara says that members of the household of King Mumbaz did hang, Mezuzahs on sticks in their inns where they ate and drank,
So that the Mitzvah of Mezuzah they could remember,
But this is not similar to the shank bone on the night of Passover.

For remembering a sacrifice that we can't bring a reward isn't given,
Because a reward is dependent on doing the Mitzvah in action.
But a Mezuzah written with the right intention has the power of protection,
Even before it is used to fulfill the Mitzvah to perfection.

Based on the above we can understand a story that the previous Rebbe told,
About when he was in jail because to spread Yiddishkeit he was bold.
When he was asked if he knew where he was during his first interrogation,
He said, "Of course, I'm in a place that is exempt from the Mezuzah obligation."

Why did the previous Rebbe choose to respond negatively,
Seemingly, it would have been more appropriate to respond positively,
And say that he finds himself in a place where Hashem is still in control,
Because to show his "captors" that he viewed them as nothing was his goal.

The Previous Rebbe's explanation,
Is that even in jail he wanted the Mezuzah's protection.
Since it was impossible to have a Mezuzah in his presence,
He did whatever he could to create a Mezuzah remembrance.

By clarifying the Halacha, in two ways, with Mezuzah he made a connection,
By speaking words of Torah he connected to its Torah dimension.
He connected with the Mitzvah dimension in a negative way too,
Not placing a Mezuzah in a bathroom or barn is what Hashem wants us to do.

This is how the protection of the Mezuzah upon himself he did bring,
Even though he was in a place of darkness and suffering.
We can now appreciate the great merit that a person does attain,
By exerting effort in the Mezuzah Mitzvah campaign.

To one lamb among seventy wolves the Jewish nation does compare,
who are saved by Hashem, our shepherd who truly does care.
The Rebbe said this when there was a tragedy and everyone saw clearly,
That the victims did not fulfill the Mitzvah of Mezuzah properly.

On the outside of the scroll, Shin-Daled-Yud is written,
For Shomer Dalsos Yisrael (He protects the doors of Yisrael) it is an acronym.
We need to take every effort to ensure,
That a kosher Mezuzah is placed on every, Halachicly permitted, Jewish door.

With regards to Mezuzah, we should influence both men and women,
Because women are obligated in the Mitzvah of Mezuzah equally to men.
Especially since the woman is the "mainstay of the home" and by extension,
Has a special duty to care for her home's protection.

Since all Jewish people are responsible for one another,
When to enhance the Mitzvah of Mezuzah we encourage each other,
The entire body of the Jewish nation will have protection that is better,
"Hashem will guard your going and coming now and forever!"

