

Pesach 5786

Midrash, Mechilta d'Rabbi Yishmael, Bo, Masechta d'Pischa 11

Isn't it logical – if the blood of Pesach in Egypt, which was light in that it was only temporary, it didn't apply day and night and it didn't apply for future generations, and yet the text says, “He will not allow the destroyer [to enter],” then mezuzah, which is strict, having in it ten special Names of Gd, applying day and night, and applying for future generations, how much more likely is it to prevent the destroyer!

Sefer haChinuch 187

The nefesh is linked to blood... Therefore, it is fitting for us to cover that life and hide it from sight before we eat the meat. Otherwise we would instill a degree of cruelty in our souls, eating the meat while the life is poured out before us...

Midrash, Mechilta d'R' Yishmael, Bo, Masechta d'Pischa 6

“And they shall put it on the two doorposts and the lintel.” Inside. Inside, or perhaps outside? The text says, “I will see the blood” – visible to Me, not visible to others; this is the position of Rabbi Yishmael. Rabbi Natan said: Inside. Inside, or perhaps outside? The text says, “The blood shall be a sign for you” – a sign for you, not a sign for others. Rabbi Yitzchak said: Outside, so that the Egyptians would see it and their innards would be sliced up.

Ibn Ezra on Exodus 12:12

This will be a sign for you, to strengthen your hearts so that you will not feel fear when you hear the cries of the Egyptians as their firstborn die from the destroyer.

Midrash, Mechilta d'Rabbi Yishmael, Beshalach, Amalek 1

How does the blood benefit the angel, or Israel? But as long as Israel do this, placing the blood on their entrances, Gd will have mercy upon them, as it says, “And Gd will pass over the entrance.”

Midrash, Mechilta d'R' Yishmael, Bo, Masechta d'Pischa 6

“And they shall place the blood on the two doorposts and on the lintel.” I might have thought that reversing the order and putting the lintel first might disqualify the mitzvah, but then the Torah also says, “And you shall put the blood on the lintel and on the two doorposts,” so putting one before the other is still effective. We see that our ancestors had three altars in Egypt – the lintel and the two doorposts. Rabbi Yishmael said there were four: The bowl, the lintel and the two doorposts.

Bavli Berachot 55a

“And one who extends his time at the table [earns long life]” – A pauper might come, and he could give him. It is like Yechezkel 41:22, “The altar was of wood, three amah tall... And he told me, ‘This is the table that is before Gd.’” It began with an altar and ended with a table? Rabbi Yochanan and Rabbi Elazar explained: As long as the Temple stood, the altar atoned for Israel. Now, a person’s table atones for him.

Talmud, Menachot 32b, with Rashi

We learned similarly: If one suspends a mezuzah from a pole, or places it behind the door, there is danger and one has not fulfilled the mitzvah. The servants of King Munbaz did this when they stayed in an inn, as a memorial for the mezuzah.

Rashi: Since you practice mezuzah improperly, the house is not protected from mazikin...

Tosafot to Bava Metzia 101b

[Tosafot comments on a talmudic statement that one should not remove the mezuzah when moving out of a home.] Although Shemuel ruled that one may transfer tzitzit-fringes from one garment to another, this is prohibited regarding Mezuzah because damaging forces come into a house which has no mezuzah. Thus one who removes the mezuzah damages those who will dwell in the house.

Rambam, Hilchot Mezuzah 5:4

The practice has spread, to write on the external surface of the mezuzah, opposite the blank space between paragraphs, “Shakkai.” There is no loss in this, for it is on the outside. Those who write the names of angels inside, though, or the Holy Names, or a

verse or a seal, are in the category of those who have no share in the next world. It is not enough for these fools that they annul the mitzvah! They also take a great mitzvah, the declaration of the unified Name of Gd, love of Gd and service of Gd, and treat it as an amulet for their personal benefit, as it has entered their foolish hearts that this is something meant to provide them with pleasure in this vain world!

Zohar, VaEtchanan pg. 266a

Rabbi Abba said: How many holy forces are prepared when a person place a mezuzah on his gate! They all announce, "This is the gate of Gd, etc." The share of Israel is meritorious, and thus the Jews are known as the children of the Holy King, for all of them bear His sign...they are marked in their homes with the mezuzah at the entrance...

Rabbi Yosef Karo, Kesef Mishneh to Hilchot Mezuzah 5:4

Therefore, one must say it is true that the mezuzah protects the house when the mezuzah is written properly, without names of angels written in it. Further, when one makes a mezuzah one does not intend to guard the house, but rather to fulfill the mitzvah of Gd. The automatic result is protection of the home.

Shemot Rabbah 1:36

"You shall touch them to the lintel" – For Avraham was the greatest convert. Just as the lintel is elevated, so he was the greatest of the patriarchs. 'And to the two doorposts' – In the merit of Yitzchak and Yaakov, to teach that they left in the merit of all of these...

Exodus 6:8

I will bring you into the land that I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession, I GD."

Leviticus 26:42

Then will I remember My covenant with Jacob; I will remember also My covenant with Isaac, and also My covenant with Abraham; and I will remember the land.