

“וכתבתם על מזוזות ביתך ובשעריך”

## The Purpose of Affixing a Mezuzah at the Entrance to One's House Is to Deny the Yetzer HaRa Access to the House

In this week's parsha, parshas Eikev, we find the second paragraph of Krias Shema: “והיה אם שמוע”. In this paragraph, the mitzvah to write a mezuzah is reiterated (Devarim 11, 20): “וכתבתם על מזוזות ביתך ובשעריך” **and write them on the doorposts of your house and upon your gates.** As we learned last week, these very same words appear in parshas Vaetchanan in the first paragraph of Krias Shema (ibid. 6, 9). We explained in the previous essay that this comes to teach us the requirement to inscribe both of these passages in the mezuzah. Therefore, it is fitting to present upon the royal table a noble idea pertinent to all regarding the lesson we should learn from this mitzvah.

We shall begin to shed some light on the subject by recalling the tremendous chiddush we proved last week: The mitzvah of mezuzah, placed on the right doorpost, is associated with Yaakov Avinu. We learned this from an elucidation in the Midrash (S.R. 17, 3) regarding the passuk (Shemos 12, 22): “והגעתם אל המשקוף, בזכות אברהם, ואל שתי המזוזות, בזכות יצחק ויעקב, **“and you shall touch the lintel” in the merit of Avraham; “and the two doorposts” in the merit of Yitzchak and Yaakov; in their merit, He will see the blood and He will not permit the destroyer . .** . We found the following clarification provided by the Ma’aseh Rokeiach (parshas Korach): “ובודאי מזוזה של ימין שבו קובעין המזוזה: הוא נגד יעקב, דידוע ליודעי חן דמדתו של יעקב תפארת נוטה לימין, ויצחק נגד “מזוזה שמאלית שהיא גבורה—**certainly the fact that the mezuzah is affixed to the right side corresponds to Yaakov; for, it is known to those in the know that Yaakov’s midah is “tiferet,” which tends to the right; whereas Yitzchak corresponds to the left doorpost, representing gevurah.** Then we presented several amazing associations between Yaakov Avinu and the mitzvah of mezuzah.

1) The two passages inscribed in the mezuzah begin with the passuk: “שמע ישראל ה' אלקינו ה' אחד”—which is related to the mitzvah of Krias Shema instituted by Yaakov Avinu prior to his passing from this world.

2) In Likutei Torah (Vayeira), the Arizal explains that the name **יעקב** is numerically equivalent to seven times the holy name **הוי"ה**. Furthermore, in the two passages inscribed in the mezuzah the name **הוי"ה** appears precisely seven times, equaling **יעקב**.

3) The name **יעקב** itself is an allusion to the mitzvah of mezuzah. The letter **י** corresponds to that which the Rambam writes (Hilchos Mezuzah 6, 1): **“עשרה תנאים יש בבית ואחר כך יתחייב: הדר בו לעשות לו מזוזה”**—ten criteria must be met by a dwelling before the occupant is obligated to affix a mezuzah. The letters **עק** equal 170, the number of words contained in the two passages in the mezuzah. The last letter of the name **יעקב**, the **ב**, which equals two, represents the two passages inscribed in the mezuzah—**“שמע”** and **“והיה אם שמוע”**.

4) The mitzvah of mezuzah affords protection to all members of the household, in the merit of Yaakov Avinu, who was promised by HKB”H (Bereishis 28, 15): **“והנה אנכי עמך—Behold, I am with you; and I will guard you wherever you go.**

5) The mitzvah of mezuzah constitutes a segulah for long-life. We learn this fact from the juxtaposition of two pesukim in this week's parsha (Devarim 11, 20): **“וכתבתם על מזוזות ביתך ובשעריך”**—the mitzvah of mezuzah, and immediately afterwards (ibid. 21): **“למען ירבו ימיכם וימי בניכם”—in order to prolong your days and the days of your children.** The Shela hakadosh presents an allusion to this segulah in the name of the Recanati. The word **“מזוזה”** appears in the first passage of Krias Shema

spelled deficiently; the first “vav” is absent. Spelled this way, it is an anagram for “זז מות”—the displacement of death. This ties in very nicely with the association with Yaakov Avinu, as we have learned in the Gemara (Ta’anis 5b): “יעקב אבינו לא מת”—Yaakov Avinu never died.

6) The divine name “י” is inscribed on the mezuzah for protection of the members of the household. It is an acronym for the words שומר דלתות ישראל—**guardian of the doorways of Yisrael**. Its purpose is to arouse the merit of Yaakov Avinu, who employed this name to pray on behalf of the shevatim (Bereishis 43, 14): “ואל שדי יתן לכם רחמים”—**and may Kel Shakkai (י”ש) grant you mercy.**

### “He will pound you on the head, and you will hiss at his heel”

I was struck by a wonderful idea, which I would like to present with the blessings of the Almighty. I would like to explain why HKB”H, the King of the Universe, commanded us to write a mezuzah and affix it to the doorposts of our houses. Let us begin by addressing the passuk describing the birth of Yaakov (Bereishis 25, 25): “ויצא הראשון אדמוני כולו כאדרת שער ויקראו שמו ‘The first one emerged red, all of him was like a hairy mantle; so they called his name Eisav. After that his brother emerged with his hand grasping onto the heel of Eisav; and he called his name Yaakov. Rashi explains that it was HKB”H who named him Yaakov. Seeing as HKB”H chose his name to commemorate the fact that he grasped Eisav’s heel indicates that that act was extremely significant in G-d’s eyes. Let us endeavor to explain Yaakov Avinu’s deeper intent for grabbing onto Eisav’s heel.

It appears that we can provide an explanation based on a precious introduction from the Kli Yakar in parshas Bereishis. He addresses HKB”H’s words to the “nachash hakadmoni”—the primeval serpent—after it caused the downfall of Adam and Chava by persuading them to partake of the fruit of the Eitz HaDa’as (Bereishis 3, 15): “ואיבה אשית בינך ובין האשה ובין I will put enmity between you and the woman, and between your offspring and her offspring. He will pound you on the head, and you will hiss at his heel.

The Kli Yakar explains the significance of this statement based on what we have learned in the Gemara (Succah 52a):

“יצר הרע בתחילה דומה לחוט של בוכיא ולבסוף דומה כעבותות העגלה, שנאמר (ישעיה ה-יח) הוי מושכי העון בחבלי השוא וכעבות העגלה חטאה.” **Initially the yetzer hara resembles a spider’s thread, but ultimately it resembles the rope of a cart—as it says: “Woe unto those who draw iniquity with cords of nothingness and sin as with a rope of a cart.”** In other words, when the yetzer hara initially approached Adam, intending to persuade him to commit an aveirah, its influence was still weak, like the thin strands of a spider’s web. When Adam did not drive it away immediately, its strength increased, to the point that its influence resembled the ropes used to pull a wagon.

We see that it is vital not to allow the yetzer hara any access to one’s heart; it is crucial to drive it away immediately, while its influence is yet weak and flimsy, like the strands of a spider-web. This is the message HKB”H conveyed to the wicked serpent: **“He will pound you on the head”**—man will successfully overcome your influence; **“ראש”**—if he combats you immediately, from the very start, when you attempt to persuade him to commit an aveirah; **“and you will hiss at his heel”**—however, you, the nachash, will prevail, if man only combats you **“עקב”**—only after you have successfully acquired a foothold within his being.

### Dialogue with the Nachash Led to the Cheit Eitz HaDa’as

Let us embellish the notion of the Kli Yakar. Upon careful scrutiny, it is apparent that the duplicitous serpent only succeeded in snaring Chava in its trap after she allowed it a degree of access; she failed to drive it away immediately, when it began to unfold its plan, when it began engaging her in conversation related to the Eitz HaDa’as. This is apparent from the following pesukim (Bereishis 3, 1): “והנחש היה ערום מכל: חית השדה אשר עשה ה’ אלקים, ויאמר אל האשה אף כי אמר אלקים לא תאכלו מכל עץ הגן, ותאמר האשה אל הנחש מפרי עץ הגן נאכל, ומפרי העץ אשר בתוך הגן אמר אלקים לא תאכלו ממנו ולא תגעו בו פן תמותו.” **The nachash was more cunning than any beast of the field that Hashem Elokim had made. He said to the woman, “Did, perhaps, G-d say: ‘You shall not eat of any tree of the garden?’” The woman said to the nachash, “Of the fruit of any tree of the garden we may eat. Of the fruit of the tree which is in the center of the garden G-d has said: ‘You shall not eat of it and you shall not touch it, lest you die.’”** Rashi comments: **“אף כי אמר אלקים לא תאכלו מכל עץ הגן, ואף על פי שראה אותם אוכלים Even משאר פירות, הרבה עליה דברים כדי שתשיבנו ויבא לדבר באותו העץ.”**

**though he saw them eating from other fruits, he drew her into conversation, so that she would answer him and he would eventually speak about that tree.**

Thus, we see quite clearly that the nachash engaged Chava in conversation solely for the purpose of discussing the Eitz HaDa'as. This granted him the opening he needed to persuade her to eat from the forbidden tree. We can deduce, therefore, that had Adam HaRishon admonished Chava not to enter into any sort of dialogue with the nachash—especially regarding HKB”H’s prohibition to eat from the Eitz HaDa’as—she would not have fallen into its trap and eaten from the Eitz HaDa’as. She should have been instructed to drive it away immediately, so as not to allow it any access to her thoughts and desires. Shlomo HaMelech, the wisest of men, expresses this notion as follows (Mishlei 10, 19): **“כרוב דברים לא יחדל פשע וחושך שפתיו משיכיל”**—**in an abundance of words, offense will not be lacking, but one who restrains his lips is wise.**

This provides us with a very nice interpretation of the elucidation in the Midrash Shochar Tov regarding the first passuk in sefer Tehillim (Tehillim 1, 1): **“אשרי האיש אשר לא הלך – מדבר באדם הראשון, בעצת רשעים ובדרך חטאים לא עמד ובמושב לצים לא ישב – מאמר אדם הראשון, אשרני אם לא עמדתי בדרכיו של נחש, ואשכני אם לא ישבתי במושביו של ליצנות.”** **“Praiseworthy is the man who walked not in the counsel of the wicked, and stood not in the path of the sinful, and sat not in the company of those who scorn.”** **This passuk concerns Adam HaRishon. Adam HaRishon said: I would have been praiseworthy had I not followed the counsel of the nachash; and I would have deserved praise had I not sat in the company of scorn.** Adam HaRishon realized the error of his ways. He followed the malicious advice of the “nachash hakadmoni” and ate from the Eitz HaDa’as, because he chose an improper, ill-fated path; he entertained the company of a creature of contempt—the nachash that succeeded in engaging Chava in conversation. Had they not chosen a sinful path, entering into a dialogue with the nachash, they would not have ended up committing an aveirah.

Now, we can appreciate the significance of HKB”H’s remark to the “nachash hakadmoni” after the sin: **“הוא ישובך ראש ואתה – תשובנו עקב”**—**he will pound you on the head, and you will hiss at his heel.** Adam and Chava failed in the matter of the Eitz HaDa’as by allowing the nachash to engage Chava in conversation, thereby granting it access. Therefore, to remedy the situation, HKB”H said to the nachash: **“הוא ישובך ראש”**—if

man will be smart enough to combat the nachash from the very start, as soon as it appears, man is certain to prevail; however, if he doesn’t thwart the nachash immediately, but only awakens to combat it later on, he will not prevail. In that case, the yetzer hara will have gotten too strong, as we see from Adam and Chava’s interaction with the nachash.

### **“וידו אווזת בעקב עשו” Not Allowing Him Access**

Following this line of reasoning, let us explain why immediately upon emerging into this world Yaakov strove to perform the following crucial act: **“וידו אווזת בעקב עשו”**—grasping onto Eisav’s heel—for which HKB”H named him Yaakov. Now, the Torah teaches us in parshas Toldos (Bereishis 25, 27): **“ויהי עשו איש יודע ציד”**—**and Eisav became a man who knows trapping.** Both the Targum Onkelos and the Targum Yonatan make the following comment: **“והוה עשו גבר נחשירכן”**. The Shela hakadosh (ibid.) writes in the name of the Tziyoni that the word **“נחשירכן”** is actually composed of two words: **נחש**—Eisav had a mark resembling a snake on his thigh, indicating that he was related to the nachash. In fact, the Zohar hakadosh (Toldos 138b) explains that the wicked Eisav was the embodiment of the “nachash hakadmoni,” who engineered Adam and Chava’s downfall with his malicious, deceitful trap.

After much thought, I would like to propose my own interpretation of the depiction: **“ויהי עשו איש יודע ציד”**. Where is there an allusion here to the claim that Eisav was a representative of the “nachash hakadmoni”? Let us refer to what we have learned in the Gemara (Succah 52a) concerning the yetzer hara’s methods of trapping mankind and causing him to fail: **“אמר רבא בתחילה קראו הלך, ולבסוף קראו אורח, ולבסוף קראו איש”**—**Rava said: At first, it calls him a wayfarer; later it calls him a guest; lastly it calls him a man.** He proves his point by referring to the analogy Natan hanavi presents to David HaMelech. In the analogy, the yetzer hara, who cunningly steals the pauper’s sheep, is described by these three terms (Shmuel II 12, 4): **“וַיָּבֵא הַלֵּךְ לְאִישׁ הָעֶשִׂיר וַיַּחְמֵל לִקְחַת מִצֹּאֲנוֹ וּמִבְּקָרוֹ לַעֲשׂוֹת לָאִרֶּחַ”**—**A wayfarer came to the rich man. He was reluctant to take from his own sheep or cattle to prepare for the guest who had come to him, so he took the poor man’s ewe and prepared it for the man who had come to him.**



Rashi explains that these are the three methods employed by the yetzer hara: **“First it appears in the guise of a wayfarer, who has no particular hold on the person; then as a regular lodger (a guest), who makes himself at home; and finally it takes over completely, assuming full control of the person.”**

Now, come and enjoy the amazing allusion to this phenomenon presented by the great Mahari of Komarna, zy”a, in Netiv Mitzvotcha. He points out that these three descriptions: **הלך אר”ח אי”ש** (55+209+311=575) together possess the same numerical equivalent as **יצ”ר הר”ע** (300+275=575), the evil inclination that employs these three guises and methods. [Note that the word **אר”ח** is spelled without a “vav,” because that is how it appears in the passuk above.]

Thus, we have a reliable source that this is the way the **יצ”ר הר”ע** operates; he acts deceptively employing these three guises--**הלך אר”ח אי”ש**—that share its numerical equivalence. Initially, he disguises himself as a wayfarer--**הלך**—entering a person’s heart and vacating it immediately solely to establish an initial point of entry. Once he has this access, he has the added audacity—chutzpah—to present himself as the person’s guest--**אר”ח**. Ultimately, he inserts himself in a person’s life as the one in charge--**אי”ש**.

According to this scenario, we can suggest an interpretation of the passuk above: **“ויהי עשו איש יודע ציד”**—note that the passuk specifically employs the term **“איש”**. Acting as an embodiment of the “nachash hakadmoni,” he was adept at trapping others; he knew how to gain control incrementally and systematically until he became the man--**איש**—the dominant, controlling force. Initially, he merely seeks access to the person’s heart as a “wayfarer”; then he proceeds to establish himself as a “guest”; ultimately, he insinuates himself in the person’s life as the controlling force—the virtual “ba’al habayis.”

This agrees amazingly with the commentary of the Targum on this passuk: **“איש יודע ציד - גבר נחשירכן”**—for this is the precise methodology employed by the “nachash hakadmoni.” It initially approached Chava as a “wayfarer,” to engage her in conversation. As its plan progressed and unfolded, it boldly became a “guest” in Gan Eden. Finally, it gained the upper hand over Adam and Chava; it became the **“איש”**. This is the implication of Rashi’s comment (Bereishis 2, 25): **“לא נתן בו יצר הרע עד אכלו מן העץ ונכנס”** **“he was not endowed with a yetzer hara until he ate from the tree; then the yetzer hara entered his being.** By allowing the nachash to engage them in the guises

of a “wayfarer,” a “guest” and a “man”--**ש-א-ר-ח**—their numerical equivalent, the **יצ”ר הר”ע** entered their beings.

We can now better appreciate the incredible act performed by Yaakov Avinu. Immediately, as he was born, he grabbed hold of Eisav’s heel with his hand. Let us present an explanation from the Arizal in Shaar HaPesukim (Vayigash). He explains that Yaakov was a gilgul and a tikun of Adam HaRishon. The source for this notion is the Zohar hakadosh (Bereishis 35b): **“דהא יעקב דוגמא דאדם הראשון הוה דיעקב שופריה דאדם הראשון”** **“Yaakov resembled Adam HaRishon; the radiance of Yaakov Avinu resembled the radiance of Adam HaRishon.** Our blessed sages allude to this fact in the Gemara in similar terms (B.M. 84a): **“שופריה דיעקב אבינו מעין שופריה דאדם הראשון”**—**the magnificence of Yaakov Avinu was a semblance of the magnificence of Adam HaRishon.**

This then is the deeper significance of the battle being waged between Yaakov and Eisav while they were still in their mother Rivka’s womb, as depicted by the passuk (Bereishis 25, 22): **“ויתרוצצו הבנים בקרבה”**—**the children clashed inside her.** For, Yaakov, a representative of Adam HaRishon, was already standing guard, prepared to battle Eisav, the representative of the “nachash hakadmoni,” to the bitter end. He was not going to allow him to bring him down by means of his treachery as he did to Adam HaRishon in the matter of the Eitz HaDa’as.

Now, seeing as Adam HaRishon failed in the matter of the Eitz HaDa’as by granting the nachash access to speak with Chava, Yaakov—the representative of Adam HaRishon—took steps to remedy the situation immediately upon being born: **“וידו אוחזת בעקב עשו”**. This time, in this incarnation, he was not going to allow him access to the realm of kedushah—to even approach a Jew in the guise of a “wayfarer”--**הלך**. To indicate the great significance of this act, HKB”H named him Yaakov, conveying the message that this is a vital part of every Jew’s avodah—preventing the yetzer hara from gaining access to our inner selves.

## The Mezuzah at the Doorway Prevents the Yetzer HaRa from Gaining Access

Accepting the challenge, let us proceed to explain why HKB”H commanded us to place the mezuzah outside the front entrance to the house. First, however, let us explain the holy Scriptures related to the jealousy that erupted between the two brothers,

Kayin and Hevel. As we all know, that jealousy festered and ultimately resulted in Kayin killing Hevel (ibid. 4, 3):

“ויהי מקץ ימים ויבא קין מפרי האדמה מנחה לה', והבל הביא גם הוא מבכורות צאנו ומחלביהן וישע ה' אל הבל ואל מנחתו, ואל קין ואל מנחתו לא שעה ויחר לקין מאד ויפלו פניו, ויאמר ה' אל קין למה חרה לך ולמה נפלו פניך, הלוא אם תיטיב שאת ואם לא תיטיב לפתח חטאת רובץ ואליך תשוקתו ואתה תמשל בו, ויאמר קין אל הבל אחיו ויהי בהיותם בשדה ויקם קין אל הבל אחיו ויהרגהו.”

After a period of time, Kayin brought an offering to Hashem of the fruit of the ground; and as for Hevel, he also brought of the firstlings of his flock and from the choicest. And Hashem turned to Hevel and his offering, but to Kayin and his offering, He did not turn. This angered Kayin exceedingly, and his countenance fell. And Hashem said to Kayin, “Why are you annoyed, and why has your countenance fallen? Is it not true that if you do good, you will be forgiven? But if you do not do good, at the entrance, sin crouches; its longing is toward you, yet you will rule over it.” Kayin spoke with Hevel, his brother; and it so happened when they were in the field, that Kayin rose up against his brother Hevel and killed him.

We will begin by presenting what the Maggid of Dubno writes in Ohel Yaakov (ibid.) in the name of the Gra of Vilna, zy”a, addressing HKB”H’s statement: “לפתח חטאת רובץ”-- **at the entrance, sin crouches**. The yetzer hara stands at the ready at the doorway to the heart hoping to gain access and find a way in. When it senses that man is weak and is not serving Hashem wholeheartedly, it takes advantage of the opportunity to burst through and cause man to sin. This is the implication of the statement: “לפתח חטאת רובץ”—the yetzer hara lies in wait at the entrance to the heart, waiting to find the slightest crack and defect in order to cause man to sin.

Let us add a tidbit of our own to this wonderful notion. This is why HKB”H made this statement to Kayin even before he murdered his brother, Hevel. HKB”H intended to forewarn him that he was destined to fall prey to the yetzer hara, in keeping with the notion of: “לפתח חטאת רובץ”. Surely, Kayin did not initially intend to kill his brother; however, the process began with jealousy. As the jealousy festered, the yetzer hara found the breach in the armor, its golden opportunity to gain access to Kayin’s heart. It fanned the fires of his jealousy until he eventually killed Hevel.

Upon seeing that Kayin was jealous of his brother, HKB”H addressed him: “--ו**יאמר ה' אל קין למה חרה לך ולמה נפלו פניך**”--and Hashem said to Kayin, “**Why are you annoyed, and why has your countenance fallen?**”—why are you jealous of your brother, Hevel? “**הלוא אם תיטיב שאת**”—if you improve your ways and acknowledge your jealousy and search your soul, you will realize that I did not accept your offering, because it was not given l’shem shamayim. This will enable you to drive out the yetzer hara, so that it will be powerless over you. However: “--ו**אם לא תיטיב לפתח חטאת רובץ**”--**but if you do not do good, at the entrance, sin crouches**. If you fail to follow this advice, know that the yetzer hara is lying in wait at the entrance to your heart; it is ready to pounce and will find the access it seeks. **ואליך**—it is anxious to lead you astray and cause you to sin; “**ותאתה תמשל בו**”—if you so desire, the choice is yours to control it. Yet, as we know, Kayin did not overcome his yetzer and, in the end, he killed Hevel.

### The Mitzvah of Mezuzah Safeguards Us from the Yetzer Disguised as “הלך”

We can now rejoice at having gained a better understanding of the mitzvah of mezuzah. We have been enlightened as to why HKB”H commanded us to affix the mezuzah to the right doorpost at the entrance to our homes corresponding to Yaakov Avinu. For, after all we have discussed, it is clear that when HKB”H said: “לפתח חטאת רובץ”-- **at the entrance, sin crouches**—He also had in mind the entrance to a Jew’s home; the yetzer hara lies in wait there, as well. It employs all sorts of tricks to gain access to our homes as a “wayfarer”--“הלך”; once it succeeds, it anticipates gaining a more powerful foothold and becoming a “guest”--“אורח”; it ultimately hopes to succeed, chas v’shalom, in becoming the master of the house--“איש”. As the “ba’al habayis,” it reigns over the members of the household and influences them to act in accordance with its evil ways.

Therefore, HKB”H gave us the mitzvah of mezuzah associated with Yaakov Avinu. As Yaakov Avinu was born, he performed a noble act: “וידו אוחזת בעקב עשו”—he grabbed Eisav’s heel, in order to prevent him from gaining access to the domain of kedushah. In similar fashion, in the merit of the mitzvah of mezuzah at the entrance to our homes, we will be afforded protection. The yetzer hara crouching in wait at our doorways: **לפתח חטאת**—will be unable to enter our homes even as a “wayfarer”; instead, it will remain outside the house.

This understanding provides us with a very nice interpretation of the continuation of the passage (ibid. 25, 27): “ויגדלו הנערים ויהי עשו איש יודע ציד איש שדה ויעקב איש תם יושב אהלים”—**the youths grew up. Eisav became a skilled trapper, a man of the field. Yaakov was a man without fault, living in tents.** Let us explain. Eisav, the embodiment of the “nachash hakadmoni,” is: “איש יודע ציד”—he is skilled at preparing his net to trap mankind in stages—initially as a “wayfarer,” then as a “guest” and, ultimately, succeeding in becoming the “man,” the “ba’al habayis.”

In stark contrast, however: “ויעקב איש תם”—Yaakov represented the domain of kedushah, combating Eisav, the immoral, malicious “man.” Yaakov is described as: “יושב אהלים”—he represents the kedushah of the mezuzah; he camps out at the entrance to every Jewish dwelling, preventing

Eisav—the embodiment of the nachash—from gaining access to the Jewish home. This is what Yaakov did as soon as he was born: “וידו אוחזת בעקב עשו”; to highlight this fact, HKB”H named him Yaakov.

Let us add a nice little tidbit apropos the name Yaakov. The question asked by the commentaries is well-known. Seeing as HKB”H chose this name to commemorate the act of grabbing “בעקב עשו”, he really should have been named “עקב”, without a “yud,” rather than “יעקב”. Based on what we have discussed, however, we can suggest that HKB”H specifically named him “יעקב”, because it corresponds to the seven mentions of the name הוי”ה in the mezuzah. HKB”H is teaching us that in the merit of observing the mitzvah of mezuzah, which is associated with Yaakov, we will merit following in his footsteps. We will succeed in grasping onto Eisav’s heel and preventing him from entering any Jewish home.



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