



Dedicated  
In memory of  
R' Yehoshua Elchonon  
ben R' Yosef Mordechai, A"H.  
In honor of his 1st Yartzeit  
1 Tammuz 5785

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# It's Fixed

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## The Effect of a Mezuzah's Permanence

At the farbrengen of Shabbos Parshas Balak 5734, the Rebbe spoke about the importance of promoting “The Five Mivtzoim” (as they were then known), highlighting specifically Mivtza Mezuzah.<sup>1</sup> The unique value of this mitzvah can be deduced from the words of the Gemara<sup>2</sup> in the context of *Ir Hanidachas* (a city completely corrupt with idol worship):

“Rebbi Eliezer said: Any city which has even one mezuzah cannot become an *ir hanidachas*.”

Imagine: even a city entirely corrupted by the worst sins is spared destruction merely by having a single mezuzah. This demonstrates the immense spiritual power and protection afforded by a mezuzah.

In a radio program broadcast shortly after the farbrengen, Reb Moshe Pinchas Katz conveyed a message encouraging his listeners to get involved in the Rebbe's *mivtzoim*, including a summary of the Rebbe's *sicha* from the preceding Shabbos about mezuzah.

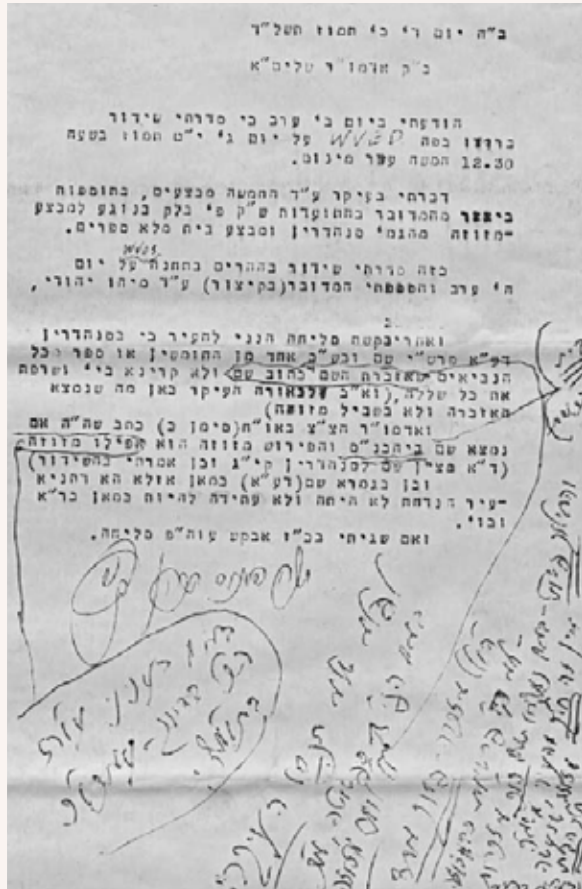
In his report to the Rebbe<sup>3</sup> about the radio program, Reb Moshe Pinchas took the opportunity to ask the Rebbe the following question on the *sicha*:

Rashi on the Gemara adds that this halacha applies not only to mezuzah, but “...all the more so [the city is saved if it has] one of the *Chumashim* or one of the *Sifrei Nevi'im* with Hashem's name written in it...”

It seems that the Gemara's meaning is that any written mention of Hashem's name is enough to save the city from destruction; it's not an exceptional quality linked to mezuzah.

Reb Moshe Pinchas then cited a *teshuva* from the Tzemach Tzedek<sup>4</sup> stating that the city is also saved if it contains a shul. The Gemara's intent is to emphasize that the city is saved *even* on account of one mezuzah; not *only* if there's a mezuzah.

The Rebbe circled the words “with Hashem's name written in it...” and responded:



לפלא שלא תפסו **העיקר**: באם הפי' [שאזכרת השם כתוב שם] כפשוטה, א"כ ל"ל לומר **מזוזה**, הול"ל אזכרת **פסוק אחד** - ולא ב' פרשיות כבמזוזה.

ההחלוק **פשוט** - באם נמצאו שם כו"כ אזכרות אין זה **חלק** מהעיר, משא"כ מזוזה שנעשה חלק **הבית** ובמילא דהעיר.

It is surprising that you did not [contextualize and] understand **the main point**: If the meaning [of the Gemara was that the mere mentioning of Hashem's name in writing is enough to save the city] is to be understood literally, then why would it use the term "**Mezuzah**"? It could have said [if there is even] **one possuk** with Hashem's name [it is sufficient]; not two [full] *parshiyos* as can be found in a mezuzah.

The difference is **simple**: [a mezuzah is needed because without it,] even if **several** writings of Hashem's name are found there, they would not [necessarily] be considered **part** of the city. A mezuzah, however, is [fixed and becomes] part of **the house**, and consequently, of the city [itself].

Where Reb Moshe Pinchas cited the Tzemach Tzedek's *teshuva*, the Rebbe underlined twice the word "*Beis Haknesses*" (lit.: a house of gathering; i.e. a shul) and added:

**בית הכנסת**

A **house** of gathering. [I.e. the reason a shul saves the city is also because it is a house; part of the infrastructure of the city itself.]

Commenting on the words that the city is saved "**even** on account of one mezuzah," the Rebbe wrote:

באם בעניני עוה"ז הכל בדיוק - עאכו"כ בתומ"צ.

If in worldly matters [we know that] everything is precise—certainly this is true when it comes to matters of Torah and mitzvos. [I.e. it is clear that the Gemara specifically chose the example of a mezuzah; it teaches us something and was not selected randomly.]

1. Toras Menachem vol. 77, p. 18.
2. Sanhedrin 71a.
3. Published by Rabbi Levi Garelik in *Teshura, Laufer-Garelik* 5768.
4. Orach Chaim *siman* 20.