



## A Valuable Lesson from the Esteemed Rabbi Pinchas of Koritz

# When Standing by the Mezuzah We Should Do as the Shevatim Did Mentioning the Name שד"י which Yaakov Avinu Prayed with

This week's parsha is parshas Mikeitz. We learn that when the holy shevatim went to negotiate with the person in charge of Yosef's household concerning the money found in Binyamin's saddlebag, they chose to discuss the matter with him while standing at the entrance to the house. Here is the pertinent passuk (Bereishis 43, 19): "ויגשו אל האיש אשר על בית יוסף וידברו אליו פתח הבית"—they approached the man who was in charge of Yosef's house and spoke to him at the entrance of the house. It is worthwhile explaining why they spoke with him at the entrance to the house rather than inside the house.

We find an intriguing explanation in the Sifsei Kohen, authored by the divine kabbalist Rabbi Mordechai HaKohen of Tzfat, zy" a, one of the young disciples of the Arizal. He posits that they deliberately requested to speak with him "at the entrance of the house," because that is where the mezuzah is located embossed with the name שד"י on its external surface. Thus, they intended to invoke the tefilah of their father Yaakov, who prayed on their behalf employing the name שד"י, as it is written (ibid. 43, 14): "ואל שדי יתן לכם רחמים לפני האיש ושילח לכם את"—and may Kel Shakkai (שד"י) grant you mercy before the man and may he release to you your other brother and Binyamin.

Here Rashi comments: **Now you lack nothing buy prayer; hence, I pray for you. "Kel Shakkai": This name indicates that He is sufficient in His granting of mercy, and Who has sufficient ability to give, may He grant you mercy. This is the simple meaning. According to its exegetical interpretation: He Who said to the world "enough!" should say "enough!" to my troubles; for I have not had any calm since my youth. There was the suffering with Lavan, the suffering with Eisav, the suffering with Rachel, the suffering with Dinah, the suffering with Yosef, the**

**suffering with Shimon, and now the suffering with Binyamin.** (Translator's note: The Hebrew word meaning "enough" is "dai"—"די"; this is the basis of the exegetical interpretation of the name שד"י: **Who said to the world "enough!"**) **"And may he release to you your (other) brother": This refers to Shimon. "Other": Ruach hakodesh was instilled in him to include Yosef.**

Therefore, upon reaching the entrance to the house, the place where the name שד"י is supposed to be inscribed on the mezuzah, they recalled the tefilah that Yaakov Avinu prayed on their behalf invoking the sacred name **Shakkai**. Let us embellish this remarkable insight by referring to another passuk (ibid. 49, 24): "ותשב באיתן קשתו"—**his bow was firmly emplaced.** We find the following rendering in Targum Onkelos: "דקיים אורייתא בסתרא"—**he kept the Torah clandestinely.** This implies that without a doubt Yosef HaTzaddik fulfilled the mitzvah of mezuzah in Mitzrayim, albeit clandestinely. Therefore, upon reaching the entrance to Yosef's house, the shevatim sensed the kedushah of the mezuzah with the name **Shakkai** inscribed on it. This caused them to recall the tefilah Yaakov Avinu prayed on their behalf employing this sacred name: "ואל שדי יתן לכם רחמים לפני האיש".

### The First Letters of the Words "שרא"ל שד"י יתן לכם רחמים"

In Imrei Pinchas (Mikeitz 75), a compilation of teachings from the great Rabbi Pinchas of Koritz, zy" a, are brought down. We find that he brings down the chiddush just mentioned in the name of the Sifsei Kohen; but he adds a wonderful and valuable message. When a Jew is standing near a mezuzah, with the name שד"י inscribed on it, he should follow the example of the shevatim. He should have in mind the tefilah uttered by Yaakov Avinu: **"May Kel Shakkai grant you mercy"** with the implication

explained by Rashi: **He Who said to the world “enough!” should say “enough!” to my troubles.**

We can now add another tantalizing tidbit. When Yaakov uttered this tefilah, he felt that “midas hadin” was hovering over him and was the reason that he had been subjected to all of the troubles mentioned above. To add to those troubles, he was now being asked to send his youngest son, Binyamin, to Mitzrayim. Therefore, in an effort to mitigate and sweeten the forces of “din,” he invoked the name ישראל which can be formed with the first letters of the words: א/ל ש/די י/תן ל/כם ר/חמים.

Furthermore, we can suggest that Yaakov Avinu chose to sweeten the forces of “din” specifically by invoking the name **Yisrael** as a preparation to sweeten the forces of “din” for all of his descendants throughout the generations who are called the people of **Yisrael**. Therefore, when a Jew stands next to a mezuzah with the name שד”י written on it, it is an opportune time to have in mind the tefilah of Yaakov Avinu: “ואל שדי יתן לכם רחמים”. He invoked the name ישראל to mitigate the “din” every Jew is subjected to and the name שד”י to put an end to our troubles; in the words of Rashi: **He Who said to the world “enough!” should say “enough!” to my troubles.**

**The Name שד”י Is an Acronym for This Name on the Mezuzah Portends Protection of a Jew’s Home**

I would like to propose a fascinating explanation as to why Yaakov Avinu chose to specifically employ the name **Shakkai** that is written on the mezuzah when praying on behalf of the shevatim. It is well-known that the mitzvah of mezuzah is a segulah to safeguard all the members of a household from all forms of evil and misfortune. The source for this is found in the Gemara (Menachos 43b): “אמר רבי חנינא, בוא וראה שלא כמדת הקב”ה מדת בשר ודם. מדת בשר ודם מלך יושב מבפנים ועם משמרין אותו מבחוץ, מדת הקב”ה אינו כן, עבדיו יושבין מבפנים, והוא משמרן מבחוץ, שנאמר ה’ שומרך ה’ צלך על יד ימינך.” **Rabbi Chanina said: Come and see how unlike the characteristic of HKB”H is the characteristic of those made of flesh and blood. The characteristic of those of flesh and blood is that the king dwells inside and the people guard him from the outside. The characteristic of HKB”H is not so. Rather, his servants dwell inside, and He guards them from the outside, as it is stated (Tehillim 121, 5): “Hashem is your guardian; Hashem is your shade at your right hand.”**

The Darkei Moshe (Y.D. 286, 4) writes in the name of the Shu”t Maharam of Rothenburg (108): מובטח אני שכל בית שמתוקן במזוזה כהלכתה, אין שום מזיק יכול לשלוט בו—I am certain that any house that is equipped with a proper mezuzah, no harmful force can prevail in it. This is also the message taught in the Gemara (ibid. 32b): “תלאה במקל או שהניחה אחר הדלת, סכנה ואין בה מצוה”—if he hung it in a rod or placed it behind the door, it poses a danger and there is no mitzvah in it. Rashi explains that there is danger from harmful forces, since the house is not afforded protection when a mezuzah is affixed improperly; protection is only conferred by a mezuzah affixed to the doorpost as required by halachah.

This is the rationale for the accepted Jewish minhag to write on the outside of the parchment the name שד”י; even though this minhag is not mentioned neither in the Talmud Bavli nor in the Talmud Yerushalmi. It is, however, mentioned in the Rambam (Hilchos Mezuzah 5, 4): **It is a common custom to write שד”י on the outside of a mezuzah opposite the empty space left between the two passages.** The Tur (Y.D. 288) also mentions this accepted practice citing his father, the Rosh. The Beis Yosef writes that the source for this minhag is found in the Zohar hakadosh (Vaeschanan 266a). And the Rama writes in Darkei Moshe (ibid. 3) in the name of the Kol Bo (90): **מה שנהגו לכתוב זה השם יותר משאר שמות, מפני ששם שד”י—the reason it is customary to write this name in preference to other names is because this name is an acronym for שד”י—guardian of the Jewish home.** In a similar vein, the Arizal explains that this name is an acronym for שד”י—guardian of the doorways of Yisrael.

We find the following somewhat terrifying scenario portrayed in the Zohar hakadosh in the Raiyah Mehemna (Vaeschanan 263b): **Next to the door stands a demon; it has permission to cause harm (to the people inside the house); it stands to the left of the doorway. When a person casts his eyes and sees the secret of the name of his Master on the mezuzah, which is on the right side of the doorway, and utters it, the demon cannot harm him.**

The Chida writes in the marginal notes Nitzotzei Oros on the gloss of the Zohar (ibid. 4) in the name of the Arizal in Zohar HaRakia that the Zohar is referring to the divine name שד”י inscribed on the outside of the mezuzah. He concludes his comment as follows: **יצריך לכוון כי שם שד”י—one should have in mind that the**

**name Shakkai is the protector of Yisrael.** Here are the words of the Arizal as brought down in the sefer Matzat Shimurim (Sha'ar Mezuzah), authored by the divine kabbalist Rabbi Nasan Shapira: **And one must have in mind that the name ש"ד stands for ש"דומר ד'לתות ישראל—guardian of the doorways of Yisrael.**

Now, the mitzvah of mezuzah is also a fantastic segulah for longevity. As the Tur writes (ibid. 285): **”וכל הזהיר בה יאריכו ומיני וימי בניו, דכתיב למען ירבו ימיכם וימי בניכם, ואם אינו זהיר בה יתקצרו, דמכלל הן ימינו וימי בנינו, דכתיב למען ירבו ימיכם וימי בניכם, ואתה שומע לאו, וכן דרשו חכמים בעון מזוזה בניו ובנותיו מתים קטנים.”** **All that are diligent in the performance of this mitzvah will be rewarded with the prolongation of his life and the lives of his children, as it is written** (Devarim 11, 21): **“In order to prolong your days and the days of your children.”** **If one is not diligent in it, they will be shortened; from the positive ruling, you can infer the negative. Similarly, the sages taught** (Shabbas 32b) **that as a consequence of violating the mitzvah of mezuzah, one’s sons and daughters die young.**

The source for this assertion is an elucidation in the Gemara (ibid.) regarding the juxtaposition of two pesukim in Krias Shema. First it states (ibid. 20): **”וכתבתם על מזוזות ביתך ובשעריך”—the mitzvah of mezuzah—and immediately afterwards, it states (ibid. 21): “למען ירבו ימיכם וימי בניכם”—in order to prolong your days and the days of your children.** This juxtaposition teaches us that the mezuzah is a segulah for long-life. Similarly, the michaber writes in the Shulchan Aruch (Y.D. 285, 1): **One should pay careful attention to this mitzvah; all that are scrupulous in its performance, their lives and the lives of their children will be prolonged; if one is negligent in the performance of this mitzvah, their lives will be shortened.**

Concerning this matter, we find a wonderful “remez” in the Shela hakadosh (Maseches Chullin) in the name of the Recanati (Mikeitz). He writes that for this reason, the word “מזוזות” in the first passage of Krias Shema, in the passuk (ibid. 6, 9): **”וכתבתם על מזוזות ביתך ובשעריך”—is spelled deficiently, without its first “vav.”** Spelled this way, it is an anagram for **”זו מות”;** this comes to teach us that in the merit of the mitzvah of mezuzah, the Shechinah dwells at the doorway entering one’s house; this saves us from the Malach Hamaves.

### The Mezuzah on the Right Side Corresponds to Yaakov Avinu

I would like to propose a praiseworthy explanation for the three-pronged rationale Chazal teach us regarding the mitzvah of mezuzah: **(1)** It protects the people of

a household from harmful, negative occurrences, **(2)** it portends long-life, and **(3)** the sacred name ש"ד is inscribed on its external surface for protection. As we have learned in the Gemara (Menachos 34a), the mitzvah dictates that the mezuzah be placed on the right side of the entryway as one enters the house. This is deduced from the words of the passuk: **”וכתבתם על מזוזות ביתך”—and write them on the doorposts of your house.** They expounded on the word **”ביתך”—your house—that it be interpreted as “ביאתך”—the way a person enters his house; it should be on his right, because most people begin to walk from a stationary position by moving their right leg first.**

Now, in parshas Bo, it is written (Shemos 12, 22): **”ולקחתם אגודת אזוב וטבלתם בדם אשר בסף והגעתם אל המשקוף ואל שתי המזוזות... ועבר ה' לגגוף את מצרים וראה את הדם על המשקוף ועל שתי המזוזות, ובסח ה' על הפתח. You shall take a bundle of hyssop and dip it into the blood that is in the basin and touch the lintel and the two doorposts . . . Hashem will pass through to smite Egypt, and He will see the blood that is on the lintel and the two doorposts; and Hashem will skip over the entrance and He will not permit the destroyer to enter your homes to smite.** We find the following exposition in the Midrash (S.R. 17, 3): **“And touch the lintel” in the merit of Avraham; “and the two doorposts” in the merit of Yitzchak and Yaakov; and in their (combined) merit, He will see the blood “and He will not permit the destroyer.”**

Thus, we learn from the Midrash that the two doorposts at the entrance correspond to Yitzchak Avinu and Yaakov Avinu. But this raises an interesting and provocative question: Which doorpost corresponds to Yitzchak, and which one corresponds to Yaakov? Based on this determination, we can determine whether the mitzvah of mezuzah, which is affixed to the right doorpost, is associated with Yitzchak Avinu or Yaakov Avinu.

After researching the matter, I found an answer in the sacred teachings of the Ma'aseh Rokeiach (Korach). He cites the aforementioned Midrash and comments: **Most certainly the fact that the mezuzah is affixed to the right side corresponds to Yaakov; for, it is known to kabbalists that Yaakov’s midah is “Tiferes,” which tends to the right; whereas Yitzchak corresponds to the left doorpost, representing “gevurah.”** Thus, we have a definitive answer that the placement of the mezuzah on the right doorpost is associated with Yaakov Avinu.

## The Seven Mentions of the Name Havaya in the Two Passages of the Mezuzah Equal יעקב

I would now like to present to our royal audience several allusions that reveal the amazing connection between Yaakov Avinu and the mitzvah of mezuzah. We will begin with the fact that HKB”H commanded to begin the writing of a mezuzah with the passuk: **”שמע ישראל ה' אלקינו ה' אחד”**. In fact, the mitzvah HKB”H gave us is called **Krias Shema**, because of this passuk. Let us now introduce a pertinent Midrash (B.R. 98, 3) associated with a passuk in parshas Vayechi (Bereishis 49, 2):

**“Gather yourselves and listen, O sons of Yaakov”:** Based on an incident alluded to by this passuk, **Yisrael were privileged to receive the mitzvah of Krias Shema. Just before Yaakov Avinu passed away, he summoned his twelve sons. He asked if any of them had a personal quarrel with HKB”H. They replied in unison, “Hear O Yisrael, our father, just as you have no quarrel with HKB”H, neither do we; rather, Hashem is our G-d, Hashem is the one and only G-d!”** At that point, Yaakov Avinu also proclaimed, **“Blessed is the name of His glorious kingdom for all eternity.” . . . Commemorating this event, Jews proclaim, every morning and every night, “Hear O Yisrael, our father, from the Cave of Machpeilah, that which you commanded us, we still observe: Hashem is our G-d, Hashem is the only One.”**

For this reason, HKB”H commanded us to begin the inscription on the mezuzah, which is affixed to the right doorpost corresponding to Yaakov Avinu, with the passuk: **”שמע ישראל ה' אלקינו ה' אחד”**. Thus, we invoke the sincere, wholehearted emunah inculcated in us by Yaakov Avinu to believe in the oneness of Hashem. It is to Yaakov Avinu, who is named Yisrael, that we direct the words **”שמע ישראל”**. We wish to inform him that we still believe in that which he bequeathed to the original shevatim and to all future Jews until the end of time—that **“Hashem is our G-d, Hashem is the One and Only.”**

We find another incredible allusion connecting Yaakov Avinu with the mitzvah of mezuzah. Our sacred sefarim point out that the gematria of the name **יעקב** (182) equals seven times the name **Havaya** (26); this corresponds to the seven midos: **חסד, גבורה, תפארת, נצח, הוד, יסוד, מלכות**. The source for this teaching is found in the Arizal's Likutei Torah (Vayeira). He asserts that this numerical equivalence is alluded to in the passuk (ibid. 28, 10):

**“And Yaakov departed from Be'er Sheva”** (“sheva” is the Hebrew word for seven).

Now, if we examine the two passages in a mezuzah, we find that they contain precisely seven mentions of the name **Havaya**. In the first passage of **”שמע ישראל”**, the name **הויה** appears three times; in the second passage--**”והיה אם שמוע”**--it appears four times. Thus, we can suggest that they correspond to **Yaakov**, whose name in Hebrew equals seven multiples of **הויה**. Thus, we have compelling corroboration that the mitzvah of mezuzah is associated with Yaakov Avinu.

## The Segulah of the Mezuzah Mirrors the Fact that Yaakov Avinu Was Protected and Did Not Die

It is with great joy and satisfaction that we can now appreciate why the mitzvah of mezuzah portends protection. For, we find in the Torah's narrative of Yaakov's dream that HKB”H stood watch over him to protect him from the malachim (ibid. 28, 12): **”ויחלום והנה סולם מוצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים עולים וירדים בו, והנה ה' נצב עליו.”** **And he dreamt and behold! A ladder was set earthward, and its top reached heavenward; and behold—G-d's malachim ascending and descending on it. And behold! Hashem was standing over him.** Rashi comments: **He was standing over him to protect him.** The source for the notion that the malachim wished to harm Yaakov is the following Gemara (Chullin 91b): **”תנא עולין ומסתכלין בדיוקנו של מעלה ויורדין ומסתכלין בדיוקנו של מטה, בעו לסכונתיה, מיד והנה וראשו מגיע השמימה והנה מלאכי אלקים עולים וירדים בו, והנה ה' נצב עליו.”** **It was taught in a Baraisa: They ascended and gazed at his image (Yaakov's) above (etched on the Kisei HaKavod), and they then descended and gazed at his image below; (they became jealous of him and) they wished to harm him. Immediately, (it states afterwards): “Behold! Hashem was standing over him” (to protect him from the malachim).**

Not only did HKB”H provide Yaakov with special protection, but HKB”H promised him (ibid. 15): **”והנה אנכי עמך ושומרתיך בכל אשר תלך”**—that He would accompany him and protect him in all of his endeavors wherever he would go. Therefore, when we write a mezuzah with the name Havaya mentioned seven times, numerically equivalent to the name **יעקב**, and we affix it to the right doorpost corresponding to Yaakov Avinu, it is a proven segulah evoking the protection that HKB”H promised Yaakov in his dream.

We can conjecture that HKB”H intended to allude to Yaakov Avinu that the mitzvah of mezuzah, with which

he is associated, portends safeguarding for all Jews. For, we can interpret the passuk like this: "והנה אנכי עמך"—I will always be with you, **Yaakov**, whose name equals the seven times **Havaya** inscribed in the mezuzah; "ושמרתיו בכל" —and I will protect every Jewish house that your descendants dwell in that is adorned with the kedushah of a mezuzah representing Yaakov. I will watch over you and prevent the harmful forces from entering such a house that displays your kedushah on its doorway.

In this manner, we can also comprehend why the mitzvah of mezuzah is a segulah for longevity and being spared from death, as we learn from the juxtaposition of the pesukim at the end of the second passage of Krias Shema (Devarim 11, 20): "וכתבתם על מזוזות ביתך ובשעריך, למען ירבו ימיכם וימי בניכם." **And you shall write them on the doorposts of your house and upon your gates. In order to prolong your days and the days of your children.** Also, as we mentioned above, the word מזוזות in the first passage of Krias Shema is written without its first "vav"; as such, it is an anagram for ז"ו מו"ת—loosely translated as "postponing death." Furthermore, we have learned in the Gemara (Ta'anis 5b): "יעקב אבינו לא מת"—**Yaakov Avinu did not die.** They deduced this from that which is written (Yirmiyah 30, 10): "ואתה אל תירא עבדי יעקב נאום ה' ואל תחת ישראל, כי הנני מושיעך מרחוק ואת זרעך מארץ שבים, מקיש הוא לזרעו, מה זרעו בחיים." **"And you fear not, My servant Yaakov, says Hashem, and do not become broken, Yisrael, for behold I will deliver you from afar, and your seed from the land of their captivity." This passuk draws a parallel between him (Yaakov) and his seed; just as his seed is alive, so, too, is he alive.** Thus, by performing the mitzvah of mezuzah affixed to the right doorpost, corresponding to Yaakov Avinu, we evoke the power of Yaakov who did not die. Just as he remains alive, so, too, we, his descendants remain alive.

This explains beautifully the established Jewish minhag to inscribe the name שדי"י on the outside of the mezuzah for protection. Since the mezuzah is associated with Yaakov Avinu, who employed this name when praying for the safety and protection of his sons, the shevatim: "ואל שדי יתן לכם רחמים"; therefore, we inscribe the name שדי"י on the mezuzah associated with the kedushah of Yaakov Avinu to extend protection to our Jewish homes and families. We can now appreciate why the shevatim chose to converse with the person in charge of Yosef's house "at the entrance to the house," where a mezuzah is traditionally affixed to the right doorpost corresponding

to Yaakov. Since a mezuzah contains seven mentions of the name **Havaya**, which have the same gematria as the name יעקב"ב, and the name שדי"י is inscribed on it, the name employed by Yaakov in his tefilah, they intended to evoke the merit of their father Yaakov who employed this sacred name in the prayer he uttered on their behalf.

### The Name שדי"י on the Mezuzah Subdues the Destructive Force רי"ב that Looks into the House and Wants to Kill All of Its Inhabitants

Following this enlightening path, we will proceed to explain the rationale of Yaakov Avinu for employing the name שדי"י when praying for the safety of the shevatim who were returning to Mitzrayim to meet the viceroy, Yosef. We will refer to a fascinating aspect of the name שדי"י presented by the Imrei No'am (Bo 25) in the name of the kabbalists. Whereas the mezuzah with this special name inscribed on it is located on the right side of the doorway, it is opposed by a demon located on the left side of the doorway. This subject is discussed in the siddur of the Arizal arranged by the divine kabbalist Rabbi Yaakov Koppel, ztz"l, in relation to the significance of the mezuzah. We learn that the "nachash hakadmoni"—the primeval serpent in Gan Eden—the embodiment of the Satan, has a destroyer named רי"ב. It stands behind the front door of the house and looks inside casting an "ayin hara"—an evil eye—on the people dwelling within with the intent of killing them. It would succeed were it not for the divine protection and assistance afforded the household by the mitzvah of mezuzah. The sacred names inscribed on the mezuzah annul the force of the destroyer רי"ב with their kedushah preventing it from harming those dwelling in the house.

This is the deeper meaning of the passuk (Tehillim 37, 32): "צופה רשע לצדיק ומבקש להמיתו ה' לא יעזבנו בידו"—**the wicked one watches for the tzaddik and seeks to slay him. But Hashem will not forsake him to his hand.** How so? The gematria of נחש"ש (358) plus its destroyer רי"ב (212) equals רשע"ע (570). Thus, the passuk states that this wicked force standing behind the door and watching the tzaddik dwelling inside the house intends to kill him with its "ayin hara." In the merit of the mezuzah, however, Hashem will not allow this to happen. This concludes his sacred insight. Then the Imrei No'am adds the following: **In my opinion, this is alluded to by the passuk (Devarim 17, 8): "דברי ריבות בשעריך"—in other words, the klipah called רי"ב stands by the doorway**

**and the gate, in keeping with the passuk** (Bereishis 4, 7): **“לפתח חטאת רובץ”**—**at the entrance, sin crouches.**

Thus, we learn from his words of wisdom that the destroyer that stands at the entrance to a house behind the door is called רי"ב. He aims to harm the inhabitants with his “ayin hara,” infecting them with the negative, deleterious trait of jealousy. Rather than being content with what they have at home, he wants them to gaze enviously at their neighbors’ doors and properties, believing that the neighbors have more than they do. This explains why the destroyer is named רי"ב, which connotes disputes and discontent. His name says it all; he aims to cause quarrels and altercations within a household, in keeping with the passuk: **“דברי ריבות בשעריך”**.

Accordingly, we can now suggest in a manner that applies to all of us why the name **Shakkai** inscribed on the mezuzah negates the malicious intent of the klipah of רי"ב. The Gemara (Chagigah 12a) explains the significance of the name שדי as follows: **“בשעה שברא הקב"ה את העולם, היה מרחיב והולך כשתי פקעיות של שתי עד שגער בו הקב"ה והעמידו, שנאמר (איוב כו-יא) עמודי שמים ירופפו ויתמהו ומגערתו, והיינו דאמר ריש לקיש, מאי דכתיב אני אל שדי, אני הוא שאמרתי לעולם די”** **When HKB”H created the world, it was expanding continuously . . . until HKB”H rebuked the world and brought it to a standstill . . . And this bears out what Reish Lakish said: What is the meaning of that which is written (Bereishis 17, 1; ibid. 35, 11): “I am El Shakkai?” I am the One Who told the world, “Enough.”**

We can deduce from this Gemara that the name **Shakkai** implies that HKB”H apportions to every individual **“enough”**—**“dai”**—for him to exist and fulfill his purpose in life. If a person believes this wholeheartedly, he has no reason to be jealous of his neighbor who might seem to have more than him. If he does indeed have less, it is for a good reason and for his personal benefit. This is the message conveyed by the Gemara (Yoma 38b): **“אין אדם נוגע במוכן לחבירו”**—**a person cannot touch what is allotted for his fellow.**

This clarifies for us the meaning of the divine name

שדי” inscribed on the mezuzah. As we have learned, the destructive force named רי"ב stands behind the entryway to our homes and attempts to afflict those living within with its “ayin hara.” It tries to sow seeds of discontent and jealousy causing them to be envious of one another and of their neighbors. Yet, by touching the mezuzah as one enters and leaves one’s house, uttering and focusing on the meaning of the name **Shakkai**—that HKB”H said to His world, **“Enough!”**—it instills in us the sincere, wholehearted emunah that HKB”H has set aside for us everything that we need. With this emunah, we negate the klipah of רי"ב preventing it from infecting us with the trait of jealousy.

Let us rejoice! We have successfully shed some light on the subject. We can now appreciate the significance of the prayer Yaakov Avinu uttered as the shevatim prepared to go down to Mitzrayim to confront Yosef. With his “ruach hakodesh,” he invoked the name **Shakkai**: **“ואל שדי יתן לכם רחמים”**—to counteract the klipah of רי"ב that was aroused by the hatred that had festered among the brothers toward Yosef. This also explains very nicely why it was orchestrated from above for them to congregate at the doorway to the house of Yosef HaTzaddik in Mitzrayim. There, they prayed with the name **Shakkai** to eliminate the klipah of רי"ב that had been aroused on account of the discord and dispute—“reev”—between them and Yosef.

Therefore, it behooves us to follow the example of the shevatim. As we enter and leave our houses, we should stand by the mezuzah and focus on the name שדי” . By doing so, we can connect with the kedushah of Yaakov Avinu who inculcated in us the emunah in the oneness of Hashem which is proclaimed in the first passuk in the mezuzah: **“שמע ישראל ה' אלקינו ה' אחד”**. Additionally, we should remember the tefilah Yaakov Avinu prayed on behalf of Yisrael: **“May Kel Shakkai grant you mercy.”** In this merit, we will be granted the protection that HKB”H promised Yaakov Avinu: **“והנה אנכי עמך ושמרתיך בכל אשר תלך”**—**I will accompany you and protect you in all of your endeavors.**

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