



The Ten Mitzvah Campaigns

18 Tishrei 5741, 1980

Through loving others and bringing them to Torah — an expression of “Loving your fellow Jew” — we affect the other person: not only does he study or think about the subject, but he becomes educated in actual fact:

- Torah in all its richness influences him
- Donning *tefillin*, and “the whole of Torah is compared to *tefillin*” — and *tefillin* represent all of the *mitzvos*
- *Mezuzah*, which causes, as the Zohar describes: “God shall protect your coming and going from now and forever.” The Zohar explains that when one has a kosher *mezuzah* in his house, he is protected even away from home — not by the *mezuzah*'s parchment — but by God Himself “from now and forever”
- And this leads to the *mitzvah* of *tzedakah*, for just as we wait and yearn each day for “God's *tzedakah*” — Moshiach's imminent arrival — so, too, we perform acts of *tzedakah*.
- And this is also related to one's entire household, all of one's activities, one's limbs and home being filled with the holy books of Yavneh. The Academy in Yavneh, established after the destruction of the Temple and the onset of exile, initiated the great surge in Torah study and the debates and dialectics of Torah.

And this is all founded upon the three great and beloved *mitzvos* given especially to Jewish women and girls:

- The taking of *challah*, which includes all the laws of kosher food and drink.
- The Shabbos candles lit by every Jewish woman and girl. When a little girl begins her education and can understand the concept of Shabbos candles, she already then has the capacity, and the Godly mission, to illuminate her home.

And from the house and its radiance a door is opened to the world, to illuminate one's portion of the world. With its *mezuzah* attached, the door blocks negative outside influences from entering. Yet it fulfills its purpose, as well, of radiating the light of *Yiddishkeit* outward to the public domain.



פרשת שלח

- The family purity upon which the Jewish nation is built, for our lives are imbued with the holiness and purity of family life.

True to form she provides a living model in deed, and “the deed is essential.” Her house is infused with true and constant joy, and her sons and daughters play children’s games in an appropriate manner.

This brings to mind the story of the Baal Shem Tov that my father-in-law, the Rebbe, recounted:

The Baal Shem Tov traveled through fields and forests. Passing through a Jewish village he would stop and ask a Jewish man or woman, a boy or girl, “How are you?” or “What are you doing?” in order for the child to answer, “Thank God!”

And this comes from the mother and the pervasive joy that fills her home, and the task of bringing Jewish children into the world, which begins with her. And with her home filled with precious Jewish children, it is filled, as well, with God's blessings — children, health and sustenance — in abundance.

These are the ten well-known *Mitzvah* Campaigns through which, when we invest our energies properly — happily and with a joyful heart — we will not be troubled by scoffers, God forbid, or one who smirks or wrinkles his nose.

It is inappropriate and runs contrary to “I have set God before me continually,” which, itself, eliminates any embarrassment before a scoffer. In the beginning of the *Shulchan Aruch*, the Code of Jewish law, in its first section, first chapter, the very first law states the requirement, “I have set God before me continually,” together with the directive not to be ashamed before those who mock.

This law is both a directive and a promise. For if you decide so, then it is certain that you will not be embarrassed before a scoffer. On the contrary, as we in fact see: when the scoffer encounters your self-assurance, he becomes embarrassed before *you*.

And with the passage of time, since he is a Jew he will approach you and ask to be shown the *Orech Chaim*, “Way of Life” — its first section and first paragraph — how to live his daily life.

