

Tefillin & Mezuzos



מעצוב טויזנט אידען
האבען צעלויגט מסולע
תפילין

מענטשן גייען אין
פאמירענע תפילין
תפילין סעט - מזוה סעט
די תפילין האבען אים
נעהאלפען מיט קינדער
די מוראדיגע טראגעדיע
- דורך נישט באקוקען די
מוזוה!

תקה קענען וואקסענרע
מכשולות
אומרוף צו ראשן זשכות
אין מנהלים
די גהוסקייט פון מצות
תפילין

דער וואס לויגט תפילין איז
מאריך ימים (מנחות מ"ד:).

די מצוה פון תפילין וועגט
קעגן אלע מצות פון די
תורה (זח"ק פנחס).

דער וואס לוינט קריאת
שמע און דאווענט שמו"ע
מיט טלית און תפילין איז
ער געזיכערט מיט עולם
הבא (שמושה רבה, טור ל"ז).

אויב מען האלט און די מצוה פון תפילין ווי מען דארף, וועט כיום זום הדין
איבערוועגען די זכות אויב נישט וועלן איבערוועגען די עבירות, ווויל עס איז נישטא
קוין גרעסערע מצות עשה און די תורה ווי תפילין, דערמיט דארף זיך דער געווארנט
זיין אין מצות תפילין (ראשית תפילין ב"ו ל"ז לפ"ע).

MITZVAH ENCYCLOPEDIA

Volume IV

Tefillin and Mezuzos

[in 6 parts]

Necessary Requirements for the proper observance

Exposing the misleading practice of:

- 1. Irreligious scribes**
- 2. Swindling wholesalers**
- 3. Fraudulent storekeepers**
- 4. Unsuspecting buyers.**
- 5. Gullible public.**
- 6. Buyer Beware!!!**

A study of the variegated and intricate laws regulating the sacred art of writing.

By

Harav Sholom Yehuda Gross

Rabbi, Congregation Mogen Shaul of Holmin.
Rosh Yeshivah of Yeshiva and Kolel Beis Yeshayah
Machon L'Horaah B'Schitos Uvdikos.
Author of over 70 Sforim (books).

We appeal to you not to disregard this book by putting it aside but to read it from time to time, as well as to disseminate it among relatives, neighbors, and friends. By doing so, you too will have a share in *zikuy harabbim*.

Please be aware that the publication of this booklet is very expensive. We would greatly appreciate it if everyone would contribute according to his ability, to enable us to continue our holy work.

May the L-rd grant us the ability to do His will with a pure heart, so that no pitfalls result from our work, G-d forbid, and that we should merit that G-d's name be sanctified in the world through us, and that we should all live to see the *ge'ulah sh'lemah* in our days, in the very near future. Amen.

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Tefillin and Mezuzos

[in 6 parts]

1) ZICHRON ELY'YOHU.

A guide for writing and purchasing **Tefillin** and **Mezuzos**. An extensive anthology, culled from the works of the early and late **halachic** authorities, relevant to the practical laws and customs, presented in a clear and concise manner.

Such an anthology has never before been published in the English language.

2) SHA'AREI SHALOM

A guide encompassing entrances requiring **mezuzos**, the proper positioning mezuzohs, customs regarding inspection of **mezuzos**.

3) TOHORAS CHAIM

Embodying laws and customs of **tevilah**, (ritual immersion), for all Jews; especially for **soferim** (scribes) and **shochtim** (ritual slaughteres).

4) DARCHEI MOYSHE

A handbook elucidating the methodology in performing mitzvos in the best possible manner. With the proper kavanah (intention) for their fulfillment.

5) YITZCHOCK YERANAN

Pictures displaying how one can make a keshet from **Tefillin**.

6) Tiferes Matisyahu

Concerning the Mitzvah of Mezuzah

This booklet contains alarming facts Mezuzahs all over the world. Its purpose is to warn the buyer to beware of purchasing invalid mezuzos. If one is careless in buying mezuzos, he endangers himself and his family both in this world and in the next. We cite numerous cases indicating this.

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ACKNOWLEDGEMENT

No words can adequately express my tremendous debt of gratitude to the publisher of this *sefer*. The special efforts — consummate craftsmanship and genius — of my esteemed dear and devoted friend Reb Yitzchak Issac Gross shlita proprietor of

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are gratefully and deeply acknowledged. He envisioned the *harbotzahs haTorah* value of this *sefer* and undertook to single-handedly publish it with his renown high degree of professionalism, self-sacrificing devotion and loyalty. His talent and efforts in arts, graphics and production ensured a Book of outstanding beauty.

He has always warmly responded to my needs — with his time and talents — and has cooperated in every conceivable way to assure the stylistic and technical beauty of this completed work. The tangible fruits of his long and warm friendship are appreciated. This visually excellent work, both within and without, are in no small measure due to his extraordinary expertise, skill and dedication — which is clothed in kindness, patience, courtesy and *kavod chachomim*.

In merit for his love of Torah and his dedication to *kiyum hamitzvochs* may the Rebono Shel Olom grant him all that his good heart desires, *arichas yomim v'shonim* with health, together with his entire family... May all the Torah's blessings be bestowed upon him. Amen.



Acknowledgements

I cherish this opportune time to express my sincere indebtedness...more than words could convey or acknowledge...to a most wonderful newly acquired Friend Mr. Alexander Tepfer, Shlita of

Computerized Quality Separation, Inc.
145 Hudson Street, New York, New York 11013

His wholesome good naturedness, total dedication and experteese combined with his helpful and high degree of talent in a highly specialized field enhanced the beauty of the illustrations in this book especially introducing the cover, and improved the quality of the text His sympathethic understanding of my educational aims and his ability to transfer them to the printed page are very much appreciated beyond the scope of understanding.

All those whom this book will pick up and therefrom learn the holy words of the Al-Mighty (due to the attractiveness of the cover) will so do solely due to the credit of Mr. Shiyah Alexander Tepfer, and as recompense for such I implore Heaven to grant him reward in accordance to benefit derived therefrom. In the merit of such dedication administered here, may the Al-Mighty bless his beloved ones, too, along with him with ariches yomim (long life), with health and happiness, Amen.



Special thanks are given to Mr. Joseph Dershowitz who has given of his time unselfishly during the course of preperation of this monograph with understanding, despite an extremely busy schedule he has assisted our timely needs and never sought excuses, He forged ahead with his G-d given artistic abilities to create the pictures presented herein. We wish him and his family much Yiddishe naches with all Biblical blessings of health, wealth naches and all that their good hearts desire.



ABOUT THE AUTHOR

Harav Sholom Yehudo Gross Shlita, is an internationally renown author, a most distinguished and erudite Talmudical and halachic scholar and research specialist, having written on crucial issues impacting upon our obligatory daily mitzvoh observances concerning the **Torah's** Commandments dealing with, **SHABBOS, MEZUZOS** and **TEFILLIN, KASHRUS, GAN EDEN (Paradise) etc., etc.**

He has provided all the necessary information required to enable an individual to lead a true Jewish life.

His numerous and multi-faceted seforim, some 42 works relating to Jewish Law - encompass the diverse and wide-ranging areas of Jewish halacha.

Though a rav of the European school of thought - Rabbi Gross is extremely knowledgeable of the technological manifestations of the modern era. Living in a period of great discoveries which daily create new problems in many areas of Jewish Law, e.g., the field of Kashrus and other important areas.

Rabbi Gross is not satisfied with the thoroughness of his halachic findings; indeed he made inquiries by contacting various departments of the Federal and State governments, as well as physicians, veterinarians, etc., to discern and establish the **FACTS**.

First, he informs and advises what is best for us and then provides specific information based upon the dictums of our past sages and halachaic authorities. In addition, where policies he has elicited direct governmental response to arrive at his own determination.

Every one of Rabbi Gross' seforim has been acclaimed, in writing by the greatest Torah authorities, who concur with the results of his findings, and who make an impassioned plea to all rabbis and leaders to unite under one banner and support his quests and ideals.

It is the author's sincerest desire and prayer that the reader will achieve an awakened and heightened spirituality enabling him to attain the stature of being a beloved child to our Father in Heaven, Is this not everybody's wish?



משה פיינשטיין
 ר"מ חפארת ירושלים
 בנוא יארק

Endorsments

בע"ה

הנה ראיתי כמה מהספרים שנחברו ע"י ידידי הרב הגאון מוהר"ר שלום יודא גראס שליט"א הרב דק"ק האלמין מברוקלין, ביניהם הספרים אכילת מצות בישראל ו' חלקים, אפיית המצות השלם ג"ח, שו"ת זבתו זבתי צדק, אהלי ישראל, דבר משה, מזוהת שלום, מנחת יהודה, קדושת ישראל, נפש ישע"י ועוד, וכולם נכתבו באופן יצורה שראויה לבני תורה לעיין בהם, שהגאון המחבר שליט"א אסף וביאר בחריפות ובקיאות נפלאה, ההלכות והשקפות ששייכים לכמה ענינים שהעולם, ר"ל, נכשלים בהם, ואף שלא שייך לי מחמת טרדת הזמן, אלא לעיין קצת בספרים, וממילא לא שייך לכתוב הסכמה לגבי התלפת הדינים, מ"מ כבר אחזק גברא, שיש לסמוך על הגאון המחבר שליט"א, שחיבר ספריו לכבוד השם ותורתו, וממילא אני מקוה, שכל שומרי התורה יעזרו להגאון המחבר שליט"א, שבאמת מצוה גדולה לתקו ולחומכו בכל האפשרות.

וע"ז באתי על החתום לכבוד התורה ולומדיה,
 ביום י"ח לחדש סיון תש"מ
 נאום משה פיינשטיין

I have seen many of the Seforim authored by Rabbi Sholom Yehudah Gross שליט"א, Rabbi of Holmin, from Brooklyn, with whom I am well acquainted. Among them are the works entitled: *Achilath Matzoth B'Yisroel*, 7 vol.; *Afiath HaMatzoth Hashalem*, 3 vol.; *Responsa Zivchu Zivchei Tzedek*; *Oholei Yisroel*; *D'var Mosheh*; *Mezuzath Sholom*; *Minchath Yehudah*; and many others. They are all written in a manner and form worthy of the attention of Torah scholars. The author, a Gaon, has organized and explained each topic with extensive erudition and profound understanding. These Seforim document the laws and ideas concerning many areas of Halacha in which observance has, unfortunately, become lax. Shortage of time has denied me the possibility to properly review his works. I, therefore, am not in a position to endorse his legal decisions. However, this Gaon, the author, may be relied upon since he has already displayed his ability in this field, and has authored his works without any ulterior motives, only for the honor of G-d and His Torah. I, therefore, hope that all observant Jews will assist the learned author of these books, for it is a great Mitzvah to encourage him and support him as much as possible.

I, therefore, affix my signature in honor of the Torah and those who study it, on the eighteenth day of Sivan, 5740.

Moshe Feinstein

In the author's previous works, among them Responsa Zivchei Zedek, Afiath Matzot, Achilas Matza B'Yisroel, Nefesh Yeshaya and Minchath Yehudah, letters of appreciation and support were printed from Geonim and Tzadikim of our generation, the authorities upon whom the House of Israel depends.

Rabbi Eliyahu Zlotnick - Zecher Tzaddik'bracho
Member of the Rabbinical court of the Ada HaChereydit in Jerusalem

Rabbi David HaLevi Yungreis - Zecher Tzaddik L'bracho
Member of the Rabbinical court of the Ada HaChereydit in Jerusalem

Rabbi Yishayahu Yishai Hacohen Greenfeld - Zecher Tzaddik L'bracho
A Rav and author of Seforim in London

Rabbi Levi Yitzchok Greenwald - Zecher Tzaddik L'bracho
The head of the Rabbinical court of Kahal Arugat HaBosem

Rabbi Yisroel Yitzchok HaLevi Riezman - Zecher Tzaddik L'bracho
Member of the Rabbinical court of the Ada HaChareydit in Jerusalem

Rabbi Simcha Bunim Greenberg - Zecher Tzaddik L'bracho
The head of the Rabbinical court of Pressburg, later a Rav in Brooklyn

Rabbi Shimon Yisroel Pozen - Zecher Tzaddik L'Bracho
The Rebbe of Shopron

Rabbi Avrohom Yitzhok Kahan Shlita
The Rebbe of Kehilat Shomer Emunim, Jerusalem

Rabbi Avraham Meir Israel Shlita
The head of the Rabbinical court of Haniad

Rabbi Avraham Eliezer HaCohen Yalus Shlita
The head of the Rabbinical court of Philadelphia

Rabbi Avraham M. Britshtein Shlita

*The secretary of the Rabbinical court of Ada HaChareydit in
Jerusalem*

Rabbi Chaim Eliyahu Sternberg Shlita

A Rav and the Rosh Yeshiva of Machzikei Torah Haifa, Israel

Rabbi Yosef Greenwald Shlita

The Rebbe of Papa

Rabbi Yechezkial Grubner Shlita

A Rav in Detroit

Rabbi Moshe Feinstein Shlita

Rosh Yeshiva Mesifta Tifereth Jerusalem

Rabbi Moshe Stern Shlita

The head of the Rabbinical court of Debretzin

Rabbi Naftuli Hirtska Honig Shlita

The head of the Rabbinical court of Sharmash

Rabbi Refoel Silver Shlita

The head of the Rabbinical court of Freeman

Rabbi Sholom HaCohen Wein Shlita

The head of the Rabbinical court of Ohel

Rabbi Shlomo Halberstam Shlita

The Bobover Rebbe

Rabbi Shmuel Yehuda Panet

The head of the Rabbinical court of Daash

Rabbi Shmuel Zaev Miller

The head of the Rabbinical court of Arad



ACKNOWLEDGEMENTS

I wish to take this opportunity to mention my dear mother, the personification of “A G-d fearing woman — she is to be praised.” Esther, תח, the daughter of Rabbi Zev Wolf Mutzen ז”ל, the *shochet* of Arad, (who passed away on the eighth day of Tammuz, 5715). I beseech the Almighty to grant her long life in health and happiness, and may she have *nachas* from her children and grandchildren engaged in learning Torah and fulfilling mitzvos, until the coming of the Messiah speedily and in our days, Amen.

May my beloved wife, תח, Taube, the daughter of Rabbi Chaim Eliyahu Bittman, שליט”א be blessed with the threefold priestly blessing, for exerting every effort to stand by my side and help me fulfill my aims; she enjoys immensely seeing me free to engage in the Torah, to write novelae, and to author *seforim*. May her reward from the L-rd, G-d of Israel, be complete, and may we both merit to raise our lovely children to learn Torah, to enter the *Chupah*, and to engage in good deeds. May our children: Yaakov Yeshayah Zev, Miriam Berochoh, Avrohom Chaim Elimelech, Chayah Soroh Feige, Pearl Malkah, Nissan Moishe, Dovid, Avigdor, Freide Bale, and Yoseph Yoel all merit long lives in happiness. I pray: Please, Almighty G-d, guard them from misfortunes and illnesses, and may we have much *nachas* from them. May they raise generations of upright Jews, blessed by G-d to be a glory to our holy forebearers.

I also wish to take this opportunity to express gratitude to the members of my congregation, Congregation Mogen Shaul of Halmin, and especially to the scholars of the kolel “Beis Yeshayah” of Brooklyn, who are dedicated to the study of the laws of *shechitah* and *bedikah*. They are all Torah observers and magnanimous people, who assisted me greatly in the publication of this book and other books. May G-d bless them, as well as all others who have assisted me in my holy task and grant them all the desires of their hearts for good.



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The author is proud to express his sincere debt to **Harav Hagoan Sinai Halberstam, shlita**, whose love of Torah and righteousness made him a beacon of inspiration, mentor and cherished friend. He has graciously made himself freely available despite that his time is meticulously budgeted in a tight and hectic schedule. Few authors have had the ability to call upon such an encyclopedic repository of genius — — **b'kius** in **shass** and **poskim** which are at his fingertips, hashkafa and erudition — — and a spring of original thought, scholarship and judgement, including a masterful editing capability.

He read the entire manuscript and clarified and elucidated many difficult statements and concepts of our **Chazal**. He has reviewed this work and allowed me the privilege to draw upon the phenominally rare depth and exceptionally broad knowledge and clarity of thought which he possesses. His discriminating eye, incisive criticism and unselfish loyalty are in great measure responsible for this **sefer**, as well as many of the previous **seforim** that I have been blessed to have issued.

He, however, allowed me editorial discretion — — the freedom to decide what to include and what to omit — — and, therefore, he is absolved from any share of responsibility for the final redaction.

Words do not adequately express my appreciation, eternal gratification and thanks for his comments, criticisms, stylistic and conceptual observations, invaluable suggestions, and his guiding thoughts and interpretations. In merit of his self-sacrificing devotion to **harbotzahs ha'Torah** may **Hashem** reward him and his entire family with long-life, health, happiness, **bracha v'hatzlacha** and **kol mele d'maytav**. Amen.



We wish to commend Reb Chaim Shmuel Friedman without whose strenuous effort toward perfection in some of the art work here-in contained, this work would not have achieved the full appeal enjoyed by all. His Heavenly-granted artistic talent is vividly displayed in bringing out the fine points we strenuously derive to obtain. May his futur be bright together with his spouse and children to see true Yiddish nachas from them.



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I express my appreciation to my dear brother, Harav Jacob Shlomo Gross, proprietor of

Excellent Varsityper and Printing Co. (212) 384-4249 whose utmost exertion produced a work that will be pleasing and appreciated by all who read it.

May he be blessed with all the Heavenly Blessings of goodness for all time. His reward is very great since it always will be with him.

He rightfully deserves significant admiration, praise and laudation beyond the scope of these few words for his forbearance in continuously abiding by our request in making changes and corrections so that this work become the product you now behold.

I pray that he, his wife and wonderful children be blessed manifold times for all his effort extended toward this project with *Hatzloche*, good health, long life, Yiddish nachas from their children and may his descendents reap the blessing promulgated by their father's foresight. Last, but foremost, may Heaven shine forth upon him the wisdom and merit to further his efforts in similar manner and fashion in all his endeavors — — — since they all are performed purely **L'SHAYM SHOMAIM and to increase K'VOD SHOMAYIM.** *The very few of those who give all of their time money and prayers that this work be accepted, honored, embraced, adopted and obeyed, should also be blessed with all good. This work was not produced as a hobby or past time, rather as the Gemorah states (Shabus 54) "Anyone capable of admonishing, reproaching or rebuking members of his household and does not do so is punished and considered culpable for the sins of the members of his household. Anyone capable of admonishing the people of his city, and does not do so is punished for the sins of the people of his city, anyone capable of admonishing the entire world and does not do so, is punished for the sins of the entire world."* (Gemorah Shabus 54a).

All who help toward this attainment with either money or talent will surely reap *eternal blessings* according to their effort dispensed. Can you work toward a greater aim than this?

A SONG OF THANKS

From the depths of our heart, we wish to express our sincere thanks to the great rabbis who gave generously of their time, and took the trouble to review this book, remark about it, and correct it according to their profound understanding. Moreover, they offered me appropriate advice on how to publish this book in the best possible manner, both the legal and ethical sections. so that it would be acceptable to the public. May the Al-mighty fulfill all their wishes for good, and may they prosper wherever they turn, and be privileged to disseminate the words of the Torah and sanctify it, in the vineyard of Israel until the coming of the Messiah speedily and in our days, Amen.

INSTRUCTIONS TO THE READER

This book is the result of much toil and hard work in collecting the scattered material, from various sources, one of the most difficult tasks in this field. The reader should know that any complaints he has, are on the books from which I quote these statements. I am clear of any blame, since all my work was to pour from one vessel into another. This statement is old, similar to that found in the introduction of **Mesilath Yesharim**.

I request you to study all the statements quoted in this book, the benefit you will derive from it is unfathomable, , with Hashem's help, it is full of statements which will server as a remedy to the maladies of the soul and body. By casually skimming over the material, this benefit cannot be realized.

This holy tome is being published in the vernacular, in contrast with the practice of other generations, to print in the holy tongue, simply because it is human nature for one to be close to his mother tongue, the language he learned in his childhood. He will, therefore, find it easier to read in that language than in another language learned in later life, in which he is not so fluent.

Moreover, women and children will find it easy to read through. This is very essential for the desired result, that they take heed of the halachoth mentioned here, which apply to them. In addition to their own observance, they will assist their husbands and encourage them to follow suit, if it is not possible for the husbands to find time to persue this volume and study it thoroughly by themselves. In such cases, the wives will do the work for them.

May the words of *Sefer Chasidim* be fulfilled for us, that whoever repeats a statement made by those of earlier generations, they will pray for him and defend him in Heaven, (ch. 224).

May the merit of all the tzaddikim and saints quote here, with all the other tzaddikim stand us in good stead for us and for our posterity, so that we may cling to their ways and follow in their footsteps, to observe the holy practices transmitted to us by our forebears, and satisfy the Creator until the coming of our redeemer speedily and in our days, Amen.

Notice

We wish to note that we do not mean, G-d forbid, to find fault with any Jew. It is our mission to give assistance with practical examples from every day life to see that those Jews who truly wish to practice Judaism in the traditional manner, without compromise, but because of hurrying or lack of reflection do not notice the many pitfalls that come about daily, and therefore fail, are reminded that this is contrary to their desires and principles. We wish to show and explain to them that this is contrary to the statues of the Torah, and that through small deviations we endanger the entire structure of Judaism.

Simultaneously, we indicate these laws from Rabbinical teachings that these regulations are not merely pious practices, preferable behavior, or things which should be done from the outset, but stringent laws and regulations.

We present here a part of the introduction of the Sefer, *Eis Laasos* by the famous tzaddik, Rabbi Hillel Lichtenstein of Kalamaye, Hungary, o.b.m., which we deem appropriate for our booklet.

“My dear sefer (book), that has cost me so much time from learning Torah and so many tears, I send you out into the world, and I exhort you to avoid neither large cities not small towns. Do not say or even think, that in the brazen, impudent world of today, “Who will look at me? Who will take heed of my message? Where will I be able to accomplish anything? On the contrary, I will cause people to commit more sins, since they will regard me with disdain and mock me.”

“I say to you, dear sefer, that even according to your view, your mission will not be fruitless, for even if you are unsuccessful in your attempts to influence men, you may influence women, whose hearts are softer and who are more impressionable. Should you fail to influence the youth, you may influence elderly persons; if you fail to impress healthy people, you may impress those sick and wracked with pain, as well as those whose fortunes have taken a turn for the worse.”

“I, however, am convinced that you will succeed in **all** your travels. Fear not! Don't worry! Do not be frightened off! Remember Abraham, concerning whom the Torah writes, “**And he believed in G-d**”. His belief was as strong as the Rock of Gibraltar. That faith is deeply rooted in his descendants as an inheritance, so that their name is always “**Maaminim b'ney maaminim**” (believers, the children of believers). I, therefore, am convinced that you will be very successful. Many Jewish children will kiss you, and many will shed tears while reading you. Even if certain elements

cast you to the ground and trample upon you, there will come a time when they themselves will pick you up and love you, because the time is drawing closer and closer when people will come to their senses and recognize the pure, unadulterated truth. Today, we find many who deviate from the teachings of the Torah, some completely and some partially. The morning of the redemption is at hand, when the *ruach hatumah*, the spirit of impurity, will be removed from the world, i.e. the *yetzer hara* will be completely eradicated, and the earth will be full of knowledge of the L-rd, i.e. the people will come to recognize the complete unadulterated truth. Then everyone will strive to follow all the teachings of both the written and oral Torah, the Bible and the Talmud with neither alterations nor abbreviations, but in the precise manner that they were observed from time immemorial, not as some groups claim, that their "rabbis" have the power to alter or disregard the *Shulchan Aruch*. Then, people will not allow themselves to be misled by various types of misleaders, or to be enslaved to such leaders who mean only their own monetary gain and their own glory. The time will come when the Almighty will fulfill His promise to "circumcise" our hearts, to remove the obstructions that clog our hearts spiritually. As the Bible teaches us, falsity lasts but a moment, whereas the true tongue will be established forever. I, therefore, assure you that you have no need to fear. You will surely succeed in disseminating and expanding the truth."



AN APPEAL TO THE PUBLIC

As everyone knows, printing costs are constantly rising, and it is virtually impossible to keep up with the expenses of printing, publishing, photographing, binding, mailing ,etc.

We, therefore, appeal to you to help us with a generous contribution cover the expenses involved in the publication of this volume. By doing so, you will merit to be among those who lead the public to righteousness, as is indicated in **Pele Yoetz**: “Since it is usually difficult for the rabbis to print their works... it is proper for the wealthy... **to open their hands generously** to them, and with this, they will **share alike** with the rabbi... This share is in direct proportion to the nature of the tome, how necessary it is for the public, and according to the benefit the public can derive from it in serving the A-lmighty. If you reflect upon the matter, you will conclude that **almost no monetary donation is equal in magnitude to this mitzvah**, for every expenditure for a mitzvah is only on a one time basis whereas one who donates toward printing a sefer — **his righteousness stands forever**, for all generations. **He leads the public to righteousness, and the merit of the public is ascribed to him... How meritorious and gracious is his lot!** He acquired a good name; he acquired words of Torah; **he acquired the life of the World to Come, and also this world...**”



INTRODUCTION

Inspiration and Encouragement to Perform the Mitzvos of Tzitzis, Tefillin, and Mezuzos.

A hundred years ago, there lived in a small town in Russia, a very honest merchant who was quite well-to-do. On one occasion, he was obliged to go to the fair to purchase merchandise. In those days, there were no trains, only coaches. There was also no paper money, only silver rubles. Since the weather was inclement, a trip which usually took two days, took four days. By the time the merchant arrived at an inn, he was extremely exhausted, and he lay himself down to sleep. The rubles in his money-belt caused him great discomfort, making it impossible, for him to sleep. He thought and thought, until he hit upon a plan. He took off his belt and laid it on the table. Alongside it, he placed a piece of paper upon which he wrote, "Thou shall not steal". Relieved of his burden, he was able to fall asleep immediately and slept soundly.

Meanwhile, another merchant came along and saw the money accompanied by the note, reading, "Thou shall not steal". He took out half the money and wrote another note, reading, "And with thy brother shall thou live". Then he immediately drove away.

Shortly afterward, a third merchant came along, and, seeing the money on the table, accompanied by the two notes, removed the remaining three hundred rubles, and left over a note, reading, "Thou shall not leave over of it until morning." He, too, left immediately.

My friends! The Diaspora is compared to night, as the prophet says: "Watchman, what is new of the night? And during the dark exile, we sleep soundly, allowing even the commandment of "Thou shall not steal," to be stolen. All of Judaism is made into a shambles, especially in America,

this free land where everyone can be a Jew as the Torah demands where we do not feel the burden of the exile, and, thank G-d, everyone can earn a livelihood, — and here-in lie all the troubles; we forget our Creator, and we do not believe in Divine retribution. We forget the most precious mitzvos for which Jews have sacrificed their very lives for thousands of years. In our Torah, there is a mitzvoh of tzitzis, which includes the entire 613 mitzvos, for the mitzvoh of tzitzis is instrumental in bringing a Jew to fulfill all the commandments of the Torah, as Scripture states: “And you shall see it, (the tzitzis) and you shall remember all the commandments of the L-rd and perform them.” That means that when you look at the tzitzis, you will be reminded of all G-d’s commandments and you will be led to fulfill them all.

It is well-known that the Talmud (Menachos 43) state that one who fulfills the commandment of tzitzis merits to perceive the Shechinoh; tzitzis cures all illnesses; by observing the mitzvoh of tzitzis one is guarded from destructive angels and demons.

Moreover, the mitzvoh of tzitzis has the property to guard a person from immorality, in addition to innumerable other properties which the mitzvoh of tzitzis possesses. In fact, every mitzvoh protects its observers from sin, e.g. one who observes the mitzvoh of shatnes scrupulously, is protected from the sins of murder, theft, etc.

A woman who makes certain that her husband and her sons wear kosher tzitzis, merits great reward, as we find in Tractate Baba Bathra, that a box made of diamonds is reserved for the wife of Rabbi Chanina be Dosa, in which she will keep techeles, blue wool, for the tzitzis of the tzaddikim in the hereafter, since she engaged in this

mitzvoh during her lifetime. Also, the Talmud (Berachos 47) tells us that one does not wear tzitzis is considered an ignorant person.

Let us estimate how many of the five and a half million Jews in America wear tzitzis, and if we assume that one percent do, how many of these tzitzis are kosher? Now, when we see the aforementioned reward for engaging in the mitzvoh of tzitzis, we can easily imagine the punishment meted out to those who treat this precious mitzvoh so lightly. The goyim, I'hov-deel, wear an emblem over their heart — yet we Jews, who are aware of the greatness of the mitzvoh of tzitzis, neglect it considerably. We cannot suspect the older people of not wearing tzitzis, but it grieves us to see that the new generation, the “wise guys” who chew gum in America, are unfortunately sinking into Gehinnom with their “wisdom.” They deny everything exalted and holy. May the L-rd forgive them.

But let us look a little deeper and speak a little more seriously to our coreligionists, the children of Abraham, Isaac, and Jacob in general, and to the American Jews especially, about the situation regarding mezuzoh. Answer me, my friend, where can we find a kosher mezuzoh in America? If I ask the “wise guys”, they will answer me, “We have no fear for demons. My father, “he will say, “lived in a village near Eishishok, and when he moved into a new dwelling where there was no mezuzoh, he would travel six miles to the city in order to obtain a mezuzoh. Without that, he was afraid to sleep. I however, have already slept in America for ten years without a mezuzoh, and I am not afraid. Better than that, I don't recite Shma, yet I am not afraid.” Oy, wise guy!” We will answer you, “I won't talk to you about demons because you yourself are the biggest demon. I'll only ask you, if you were drowning in water, and someone saves you, would you thank him? And when you

come home from the street, where thirty cars could have crushed you, and the Al-mighty saved you, do you not have cause to thank Him by kissing the mezuzoh? And when you go out into the street, do you know what kind of misfortune may be in store for you? Do you not have to place your hand on the mezuzoh and say, "May G-d guard my going forth and my coming in from now and forever"?

Dear brother, look at our great men and learn a lesson from them. The Talmud teaches us (Avidah Zarah 11): When Onkelos the proselyte embraced the Jewish faith, his wealthy mother of royal blood strove, with all means, to bring him back to her religion. She sent him a delegation of prominent men to persuade him to return to his former religion, and if he would refuse to do so, to place him under arrest. As soon as they started conversing with him, he revealed to them the beauty and truth of the Jewish belief, and they joined him in conversion. The same occurred with a second delegation, and as well with a third. When she saw that she was unable to convince with dialogues, she resorted to another plan to arrest him. This time she sent a general with his troops and ordered them not to engage in any conversation with him, but to arrest him immediately. The general complied with her wishes, and, as soon as he entered, he arrested Onkelos and began to lead him out of the house. While walking past the mezuzoh, Onkelos laid his hand upon it and said, "May the L-rd guard my going out and my coming in, from this time forth and forevermore." Then he had already become a real Jew. The general saw this and wondered what it was all about. He asked Onkelos. "What is the meaning of this?" Onkelos replied, "Sit down and I will explain it to you." The general had completely forgotten his orders not to engage in conversation with Onkelos, and sat down to hear his explanation.

My dear reader, before I tell you Onkelo's explanation, I will cite another incident which our Sages tell us:

The mother of the saintly Tanna, Rabbi Ishmael, came before the Sages and requested that they admonish her son for disobeying her. The Sages could not understand how it could be possible that the saintly Tanna Rabbi Ishmael did not observe the commandment of honoring his mother. They waited impatiently until he returned home from the academy. When he arrived, they asked him the reason for his mother's complaint. Rabbi Ishmael replied, "My masters, against my will, I must tell you. My mother loves me so dearly; she seves me; she hands me everything I need when I arrive home from the academy. It is very unpleasant for me when my mother serves me. On the contrary, I should serve her. But since I noticed that she becomes upset when I do not allow her to serve me, and this is her pleasure, I nullify my will for the sake of her will. But, lately, she thought of something new. It is not enough for her that she serves me respectfully, but now she has decided to wash my feet and drink the water, I have decided not to allow that under any circumstances. Imagine that! My old mother should wash my feet and drink the water! In this, my masters, I disobey her."

"Oh! Oh!" exclaimed the Sages. "How love disregards the rule of dignified conduct! Love has such a power that it leads people off the straight path. She loves you so much that she feels this is an honor." The Sages started discussing whether he should allow her to wash his feet and drink the water. Their conclusion was that he must bear it and allow her to do what she wishes, since she derives satisfaction there-from. On the contrary, his refusal caused her so much pain and anguish that she came to complain about him, that he does not render the respect due her.

With this thought that true love disregards the rule of dignified conduct, we will return to listen to the Onkelo's explanation concerning the Mezuzoh.

"You have seen, my dear sir," said Onkelos to the general, "the procedure in the royal court, how the king sits alone in his room and the guards stand by the door as regards the great King of the Universe, however, His love for His servants is so great that it disregards the rule of dignified conduct. They sit in their rooms, while His coat of arms — the mezuzoh — is their sentry by their door. (And behold, G-d was standing over him... and I will guard you wherever you go... May G-d watch your going out and your coming in from this time forth and forever more). Now I ask you, Have I chosen the good G-d?" The general was aghast at his intelligent explanation, He understood very well that Onkelos was right. He did not have the audacity to farm Onkelos in any way, and Onkelos was indeed saved from all harm. Moreover, his name was immortalized among Jews through his Targum Onkelos on the Torah.

We will now cite a story related in Talmud Yerushalmi (Peah ch. 1):

A wealthy man named Artevan, sent to Rabbenu Hakadosh (Rabbi Judah the prince), the compiler of the Mishnah, a precious diamond as a gift, and requested that Rabbenu Hakadosh reciprocate by sending him a gift, equal to his. The Rabbi sent him a mezuzoh. Artevan asked him, "I sent you an invaluable diamond, and you send me a gift that is worth a half-shekel? Rabbenu Hakadosh replied, "My property (Rabbenu Hakadosh was very wealthy) and your property cannot pay the value of a mezuzoh, as King Solomon says in Proverbs: 'All your desirables cannot equal it.' Moreover, our riches we must guard, whereas the mezuzoh (i.e. the Holy Name Shad-dai is the initials of Shomer dalthos Israel" — He guards the doors of Israel)

guards us (when you sleep, it will watch over you...). Arteven was, however, a type similar to today's wise guys who dispense with the mezuzoh. He was, therefore, dissatisfied with Rebbe's reply, and Rebbe decided to send him a diamond.

Now, Artevan had an only daughter (Sh'iltos d'Rav Achai, Ekev), who was the apple of his eye, as is usual with wealthy people who have but one child. This only daughter took sick. They summoned the most skillful physicians, but alas, they were at a loss to cure her, and they despaired of saving her life. Once, Artevon was sitting by the sick bed on which his only daughter was lying near death. "Oh! What a false dream is the world with all its fortunes!" he said to himself. "How unsure a person is of his fortune and pleasures even one day! It seems that a short time ago I thought that the world belonged to me; I lived amidst such riches, — and suddenly, my world became dark. Of what use is all my wealth if the one who gave me such joy is being torn out of my arms and my heaven is falling down? Oh! Now I realize the truth of the words of my good friend, Rabbi Judah the prince. Now I understand what he explained to me that the mezuzoh teaches us that all worldly pleasures are not permanent and that only the pleasures of knowledge and G-d liness are permanent and unending, and no one has the power to deprive these pleasures. On the contrary, the less I engage in mundane pleasures, the more my spiritual pleasures increase (as is related of an intelligent, educated woman in Spain, whose two children were slain before her very eyes. She justified the tragedy inflicted upon her by the Creator, and said, "Good G-d! Until now, I loved You with only half a heart, since the second half of my heart was occupied with love for my children, but now that my heart has been relieved of the love for my children, it will become full with love for You,

dear G-d! Now I will fulfill the commandment, "And you shall love the L-rd your G-d with all your heart." But since I am so far from spiritual pleasure, there is no remedy to cure my wounds, since I am so far from You, O L-rd! I never make mention Your Name. How can I have the audacity to turn to You, to beg You to spare my dear child? She is the very light of my eyes! Oh! How dark my world has become!" At these words a stream of tears flowed from his eyes, and he almost fell into a faint, seeing how she was suffering, twisting, and turning, and becoming moribund. "I acknowledge my error," he said to himself, "G-d is just and His judgment is just. He wrote in the Torah, "And it shall come to pass, if you heed My commandments... to love the L-rd your G-d... And you shall write them on the doorposts of your house and upon your gates. In order that your days and the days of your children be lengthened upon the land... From this, we deduce the opposite as well, that if you do not keep these commandments, your children will not live long, G-d forbid! Alas! I have forsaken the pleasant ways of the Torah! I have no mezuzoh on my doorposts. Instead, I have all sorts of toys and nonsense in my house, in order to decorate my rooms. But such a fine ornament as a mezuzoh I have discarded and have not even wanted to look at it. Oh! How foolish we rich people are! We are like little children who play with dolls, yet do not know the value of diamonds.

This is my punishment, that my precious flower in being plucked just in her blooming years. Oh! Everything is dark before me. I, myself, am the murderer of my own child. Dear G-d! I regret my behavior and will follow the true Jewish way from this day on, and forevermore.

Upon uttering these words, he approached the closet, took out the mezuzoh Rabbenu Hakadosh had given him, and attached it to his doorpost. At that very moment, the

sick girl stopped twitching and opened her eyes. "Oh!" Artevon cried, "Great G-d, Your wonder is indescribable; You bring the dead back to life. I am not in a position to thank You for the great gift that You in Your kindness have bestowed upon me. Oh! How pleasant and lovely are Your commandments! They are the elixir of life. When no doctor is able to cure a malady, Your sweet mitzvos cure it, especially Your endeavor that others keep it as well. I will devote one day a year to go from house to house to inspect the mezuzos, to determine whether or not they are kosher, and I will give a kosher mezuzoh to anyone who has an invalid one or none at all. — And so it was, as the Rabbis tell us (Yoma 11) of an incident that Artevon was inspecting mezuzos, and when he was arrested doing so, he paid his fine of thousands of gulden, but resumed his work. After this story, when Rabbenu Hakadosh realized that Artevon understood the value of the mezuzoh, he did not return the diamond to him.

Dear readers, Rabbenu Hakadosh knew the vulgar tastes of today's wealthy people, that they hang all sorts of nonsense, trash, sculptures, portraits, and other pictures in their rooms, but not a mezuzoh. Therefore, Rebbi sent Artevon a mezuzoh, in order to call his attention to the fact that this is higher than all his ornaments and diamonds, and that he need not be ashamed of it. On the contrary, if he had any intelligence, he would be proud to have G-d's coat-of-arms shining on his house, as Onkelos the proselyte explained.

Now, my dear friends, let us discuss further, and we will tell you a wonderful story that the Midrash tells about Onkelos. When he decided to go from Rome to Eretz Israel to become converted to Judaism, he feared his uncle, Hadrian. The Jews were then under the government of

Rome. He went to his royal uncle to take leave, with an excuse that he wanted to travel around the world for commerce. Hadrian said to him, "My son, my royal treasury is at your disposal. You may take as much money as you wish. Incidentally, what kind of business do you intend to do?" asked Hadrian. "You should especially deal with merchandise whose price has fallen and is very cheap at present. Sooner or later, the price will rise, and you will profit handsomely."

"Very well, my royal uncle," said Onkelos, and left for the Holy Land. He had himself circumcised and learned much Torah from the Tannaites, Rabbi Eliezer and Rabbi Joshua. When Hadrian heard this, he called Onkelos to him and asked him, "Where did you get the idea to do this?"

He replied, "I did exactly what you, my royal uncle, advised. You advised me to deal with merchandise whose price has fallen. I thought it over how Jews are in such a low state (this was shortly after the destruction of the second Temple), so I dealt with this merchandise; then a time will come when the price will go up, as the prophet says; (Isaiah 49:7) So says the L-rd, the Redeemer of Israel, His Holy One, To Him who is despised of men, to him who is abhorred of nations, to a servant of rulers, (a time will come when all nations will recognize His righteousness and the brilliance of His Torah), kings will see and rise, princes, will prostrate themselves. because of the L-rd who is faithful, the Holy One of Israel, and He chose you.'

Now, my dear friends, when we ponder about the story of Onkelos the proselyte and Artevon, who saw the real truth when the world had sunk so low, we will cling steadfastly to the *mitzvah of mezuzoh*, which is so conspicuous, with the name "Shad-dai", crying to us, "Stop! Enough!" Yes, we must engage in commerce and

conduct a world, but we must not fall asleep in its bosom; do not forget that you stand in the vestibule of the royal palace, which is open only at certain times, but you do not know how long that time will be. Therefore, you must always obey what I tell you: And these words that I command you today, shall be upon your heart. Everything you do, do with sincerity. Then, the result will be good habits, admirable character traits, and pure ethics. Then you and your children will merit long life, with fortune and happiness, and will live a pure heavenly life in this world, and then you will achieve the real life in both worlds.

My friends, I will tell you a story: A very wealthy man had an only daughter. She became engaged to a very fine man, and was happily married. Her father took a voyage around the world for a few years. When he returned, he went to visit his daughter, whom he found in a deplorable condition. Her house was dark and damp; her clothes were torn. All in all, she lived in dire poverty. Her father was very upset and asked his daughter, "My dearest daughter, what do you need?" "Father dear," replied his daughter, "I am perfectly satisfied. I have a very good husband. He obeys everything I tell him. When I say 'day', it is day, and when I say 'night', it is night. He treats me very well; he never insults me. Unfortunately, we have a very meager income. That's why I look as you find me."

When the rich father heard this, he said, "Darling daughter, if your fate depends upon that, I will give your husband as much money as he wants." The wealthy father took out his checkbook, wrote out a check for his son-in-law, and left for several years. When he returned, he found his daughter living in expensive quarters, in her own house. She was wearing expensive clothing and bedecked with diamonds and jewels. The rich father was very happy and said to his daughter, "Dear child, now you have nothing to

complain about. You are living comfortably. You are wealthy. What do you need now?"

This time his daughter replied with a plaintive voice, "Father dear, now I am much worse off than before, when I went around dressed in tatters, and lived in a dark flat. Then my husband treated me well; he loved me and obeyed my every whim. But now, he beats me; he virtually tears me apart. Whatever I say, he says the opposite. And if you are wondering why I go with such expensive jewelry and wear such fancy dresses, I will tell you. My husband doesn't buy me these things to make me happy. He does it because he is ashamed for his friends, but as far as I am concerned, he would let me live in a cellar or an attic. He wouldn't care if I would wear tattered clothes."

When her father heard this, he was dumbstruck. "So, my daughter, when your husband was poor, he was good. Right? So I will demand my money of him and make him poor again. Then he'll treat you well."

My friends, have you heard the story? Do you know who the wealthy man is? That is the Al-Mighty, to Whom all wealth belongs. The daughter, in this case, is our Holy Torah, and the husband is the Jewish people. When the Creator visited — so to speak — His daughter in Europe and found her in an impoverished state, He recognized that the cause was the critical condition of her husband, the Jewish people. So G-d wrote out a check, i.e., He directed them to go to America, where they would be able to earn a livelihood. When we came here to this golden land, and G-d made everyone fortunate; i.e., no one suffers from the type of poverty that existed in Europe, we tear pieces from the Torah, we try to erase many sections from it. We refuse to obey. What the Torah says is treif, we say is kosher. What the Torah says is chelev, we say, that it is only a custom to remove it. You have an excuse, I have to earn a living... and

because of that you profane all the Torah's sanctities. You don't want to know about tzitzis, nor about Tefillin and Mezuzos, not to be quiet during chazarath hashatz, kaddish, the reading of the Torah, etc.

Now, dear brethren, I beg of you, take heed of everything I told you, and wake up from your lethargy into which you have fallen, i.e., your neglect of fulfilling Torah and mitzvos, and performing good deeds. But, alas! Not everyone is able to awaken himself from his lethargy. Most modern, Yes, they wake up only when it is too late. A very appropriate story is told about this matter.

Once a prominent man pleased a king. As a token of gratitude, the king decided to bestow fortune upon him. But first, he wanted to determine whether the man was worthy of his favors. In order to ascertain this, he gave him a simple test. He opened the treasure rooms for him and invited him to stroll through them for seven hours and to help himself to the most precious antiques found there. In the vestibule of the treasure house, he had placed a music box that played beautiful music, so that anyone who heard it became enchanted by it. The king ordered the door-keeper of the treasure house that, as soon as the guest would enter the vestibule of the music box, should begin to play. The door-keeper followed the king's order and, as soon as the guest entered, the music box commenced to play. The guest was very pleased by the sweet music, and became engrossed in the melody. He stood there for hour after hour. He did not realize that time was passing, until the seven hours allotted him by the king, were over. A minute before the time limit, the music box stopped playing. The guest awoke from his sweet sleep and wanted to go into the king's treasure house to help himself to the royal treasures. Just then the door of the treasure house slammed shut, and a voice called out, "Where were you

until now? Why did you forget what we told you before, that the king's treasure house would be open for you for just seven hours? The whole seven hours you had time to consider everything and take whatever your heart desired. Yet you went into a daze, thinking about the concert of the music-box. That music box was placed there to test you whether you have in mind the reason you were admitted to the treasure house, and if you were distracted by the music, and you missed this opportunity, whose fault is it? Because of your levity, you missed everything.”

You can imagine how the person regretted his mistake of destroying his chances to acquire such a vast fortune, with which he could live comfortably for the rest of his life and still leave over a handsome inheritance for his children and grandchildren.

The same applies to a person's coming into this world: For seventy years he is sent down to gather holy thoughts and to accumulate Torah studies, mitzvos, and good deeds (which are the real antiques of the King's treasure house). Eventually, he becomes absorbed in gratifying his worldly lusts (this is the beautiful music box plays) and he puts his soul to sleep until his dying day, when the music box stops giving its concert. When a person lies on his death bed, he has no more desires, and he thinks about all the time he wasted during his lifetime. All the fruit of his labor under the sun goes to others, many times to his enemy, and for himself he takes along nothing. Alas! How he would want to get back some time! But, it is already too late. The royal treasure house is closed, and no begging or crying will avail him. For all his property, he cannot buy even five minutes of life. We cannot imagine how one is grieved at that time. From that pain alone, he can die.

Therefore, let us return to G-d... let Him preserve us so that we may live before Him.

ZICHRON

ELY'YOHU

A guide for writing and purchasing **tefillin**, and **mezuzos**. An extensive anthology, culled from the works of the early and late **halachic** authorities, relevant to the laws practical laws and customs, presented in a clear and concise manner.

Such a anthology has never before been published in the English Language.

This work, illuminates the way for anyone wishing to enter this field, to inform him of the problems that beset his path, and the necessary steps to fulfill these mitzvos properly and to teach others who wish to enter this field.

Moreover, it instructs the buyer what to beware of when purchasing **tefillin** and **mezuzos**, and how to fulfill these mitzvos in the best possible manner.

INTRODUCTION

Unfortunately, laxity and chaos prevail in the observance of the mitzvah of mezuzah all over the world. Whereas writing mezuzos is, according to the Torah, a holy pursuit, to be practiced by learned, G-d-fearing men, it has now become greatly commercialized. Many youths, unlearned in this field, and bereft of the fear of G-d, are now engaged in writing mezuzos. Since the populace is unfamiliar with the proper formation of the letters, in fact, even the scholars are unfamiliar, it is fairly easy to deceive the unsuspecting customer, who, innocently, purchases invalid mezuzos, represented as kosher.

The results are, indeed, tragic. Not only do many Jews fail to fulfill the mitzvos of tefillin and mezuzos all their lives, but, additionally, they are subject to the horrible punishments visited upon them from Heaven, as is elaborated upon in the codes, and witnessed daily.

I have, therefore, taken upon myself to publicize this matter, both by printing leaflets and posters and by publishing books concerning this situation.

To inform those who are unfamiliar and to remind those who are, of the gravity of the situation, I cite many incidents that have occurred during the past five decades, as well as those that have occurred during our own lifetime, numerous stories of various misfortunes that have befallen our brethren, who have inadvertently, failed to fulfill this precious mitzvah, even instances in which the victims were in no way to be blamed for this neglect.

In this booklet, I point out all these facts, trusting that our brethren will be aroused to be conscientious in their observance of this commandment. Additionally, I suggest various plans to make this possible.

In the merit of observing this mitzvah, the Guardian of Israel will protect us from all misfortunes, and we will live to experience the rebuilding of Zion and Jerusalem in the near future, Amen.

ZICHRON ELY'YOHU

Chapter 1

The greatness and Significance of the Mitzvoh of Tefillin

1) The mitzvah of **tefillin** is equal to all the mitzvos of the Torah.¹

2) "Everyone who puts on **tefillin** is bllesed with longevity.

3) "One who recites Shma Yisrael and Shmoneh Esrai with tallis and tefillin is assured a share in the World to Come²". It is considered as though he had built an altar and offered sacrifices upon it.³

4) He is "assured that the fires of Gehinom will nave no effect on him."⁴ and that "all his sins will be forgiven".

5) All of these assurances are valid only if one wears them with cleanliness,⁶ and is careful not to converse or work while wearing tefillin.⁷

6) One who does not put on tefillin is considered a sinner.⁸ and twelve months after his demise his body is destroyed, his soul is burned, and the ashes are scatteded under the feet of the righteous.⁸ This punishment is meted out even if he neglected to wear them but one day.⁹ Unfortunately, we find people today who, although adhering to Judaism and observant in its tenets, are very lax. At times days can pass in which they do not put on tefillin.

Many of them do not realize the true gravity of the situation, or comprehend the severe punishment of eternal reproachment. Individuals living in a community where it is a custom to wear **Rabbenu Tam's Tefillin**, and do not, may be accused by Satan and regarded as a sinner.¹⁰

7) Those wearing **tefilling**, but making jest (treating lightly) of the **retzuoth (leather strips) are equivalent to those who altogether refrain from wearing the tefillin** entirely.¹¹

8) One who does not put on **tefillin** is regarded as a sinner even if it is the //// by the fact that he overate, and has an upset stomach, or an unclean body, under which circumstances he is, indeed, exempt from putting on **tefillin**.¹² Nevertheless, since he brought this ailment upon himself through overindulgence, he is considered a sinner, who is severely punished.¹³

We are taught here a valuable lesson applicable in many cases, If one goes outside during the winter, without sufficient clothing, and catches a cold and runs a fever, which brings him much spirital loss, neglect of studying **Torah**, neglect of praying with a **minyan** (congregation), neglect of other **mitzvos** he should have fulfilled, although he excuses himself with the fact that he found it impossible to fulfill these **mitzvoth**, this is merely a self-comporting excuse. In fact, however, since he brought this disability upon himself, he is held accountable for neglecting all these **mitzvos**..¹⁴

9) If we keep the **mitzvah** of **tefillin** as we should, on the Yom hadin (day of judgment), the **zechusim** (merits) will outweigh the sins. Otherwise, the sins will outweigh the merits, since there is no greater mitzvah asay

(positive **mitzvah**) in the Torah then **tefillin**. Therefore, every male over the age of thirteen must be careful to properly fulfill the **mitzvah** of tefillin.¹⁵

10) Some authorities indicate that **Rabbenu Tam's tefillin** possess the property of assuring longevity.¹⁷ Others maintain that both **Rashi's** and **Rabbenu Tam's tefillin possess the same property.**¹⁸

11) **For one who places tefillin on his head and arm, a voice emanates from all the chayos, ophanim, seraphim,** and angels who are appointed over the prayers, and announce: "Give honor to the image of the King," referring to the one who puts on the tefillin.¹⁹

12) The first time one puts on tefillin, (on the day of his bar-mitzvah), a brilliance and sensation of sanctity envelopes him²⁰.

13) The tefillin must be kept in a beautiful container,²¹ that is, in a beautiful bag.²²

14) "If one is ridiculed or scorned because of his wearing a **tallis** and **tefillin**, it is considered as though he had died a martyr's death."²³

Chapter 2

THE PENALTIES FOR ONE WHO DOES NOT PUT ON TEFILLIN

1) "If one does not put on **tefillin**, a fire descends upon because him from above¹, he will not be resurrected with the rest of the dead²" his sins outweigh his **zechusim** (merits).³

2) "One who neglected to put on **tallis** and **tefillin** even one day, or did not recite **Shma** or pray one day, should fast sixty-one days to atone for his shortcoming."

3) "The wearing of **Tefillin** atones for arrogance and murder."⁶

4) “One who is conscientious in his observance of the **mitzvah** of **tefillin**, his **zechusim** (merits) will outweigh his **avayros** (sins)⁶, he will be delivered from peril⁷, and his prayers are accepted.⁸

Chapter 3

PITFALLS IN THE FIELD OF TEFILLIN, AND MEZUZOS

1) It is obvious that all the good promises for fulfilling the **mitzvah** of **tefillin** apply only if one wears **tefillin** that are kosher and acceptable according to the **halacha** (law). There are, unfortunately, many pitfalls within the realm of **tefillin mezuzos** and **sifrei Torah**. I have, therefore, undertaken to inform the public what can and does occur, along with practical advice, as how to beware of pitfalls and avoid living a lifetime devoid of the precious **mitzvos** of **tefillin** and **mezuzah**.

2) In the introduction of **Tikkun Tefillin**¹ we read: “I have seen a most serious and disturbing malady. Since the day I parted from my master, Rabbi Meir of Rothenburg, I have neither encountered nor found anyone conscientious in his observance of the three mitzvos of **tzitzis**, **tefillin**, and **mezuzah**, each of which is equal to the entire Torah and all its commandments, except for Rabbi Peretz of Corville, the pious Rabbi Zuslan, and Rabbi Malkiel of Hegmonia...”

3) The Sefer **Baruch She’amar**², states, “Today, our sins have brought us to such a low degree of piety, that we neglect to inspect our **tefillin** and **mezuzos** even after one hundred years.” This is so because nobody cares enough to try to fulfill these

mitzvos properly. The result is that we live almost our entire lives without **tefillin** and without **mezuzos**. Therefore, every G-d-fearing person should demand to have his **mezuzos** and **tefillin** inspected by an authorized and trustworthy **sofer** (scribe), in order to be sure that he fulfills these **mitzvos** according to **halacha** (law).

4) We find a similar quotation³ in the Midrash, that the bonus for the proper observing of the **Mitzvah** of **tefillin** is that it is considered as though one has observed the entire **Torah**, and has studied **Torah** day and night. Accordingly, this is a golden opportunity which we should not neglect. Think of the funds people expend to support the study of the **Torah**, or how much they pay for a **mitzvah**. How much more so when we can achieve everything the study of Torah and the fulfillment of all **mitzvos** in **one** religious practice: the **Mitzvah** of **tefillin**. Even if we would have to pay one thousand dollars for it, it would be inexpensive, certainly, today, when we can obtain properly inspected **tefillin**, including the **parshios** (parchment scrolls) and the **retzuot** (leather thongs), for less than five hundred dollars.

5) "Unfortunately, every person with some calligraphic skill and who can write a little of the Torah script, becomes ordained as a **sofer** and writes. Being unaware of his incapability, people rely on him.⁶ Is there any wonder that our prayers are not accepted in Heaven?"⁷

6) "Many people, because they are not careful, wear invalid **tefillin**." Therefore, everyone must be careful about his **tefillin**, that their state of perfect squareness should **not** be impaired, moreover, they should be purchased from reliable **soferim**, only since,

unfortunately, there are unreliable **soferim** who do not exercise the proper care so indispensable for this particular work their customers who wear their product to considered as having gone without **tefillin** during their entire lifetime, and a result of which cause the populace to recite blessings in vain every day.⁸

7) One Rabbi wrote that he once went on an errand to a city (...) where he saw more than (50 **Soferim**, of when no more than three were observant Jews. The remaining ones were ignorant people, devoid of the fear of **Hashem** who sat bareheaded and wrote **parshiyos** of **tefillin**. Their writing was, nevertheless, beautiful and skilled. This observance taught me the lesson that one must, therefore, thoroughly investigate personal background of the **sofer**, and not depend solely on the quality or beauty of the script.⁹

8) One Gaon spoke out against terrible pitfalls in the realm of **tefillin**. He claimed that, almost all **tefillin** are invalid. both those purchased from itinerants and those purchased in bookstores."¹⁰ The only way to be certain of obtaining kosher **tefillin** is to ask an orthodox rabbi for the name of a reliable **sofer**.

9) Many people complain that **soferim** charge high prices for **tefillin** and **mezuzos**, while in bookstores they are comparatively cheap." The truth of the matter is that if **tefillin** and **mezuzos** are **kosher**, they **must** be expensive (unless the **sofer** or the **battim**-maker wishes to donate from his own pocket for every **parshah** or **bayis** [cube compartment] he sells; something inconceivable and illogical). On the other hand, mass-produced **tefillin** are surely cheaper; but everyone knows that they are undoubtedly invalid.¹² He presents an analogy

10) Were a great professor to arrive, announcing his selling of the elixir of life, a medicine guaranteed to prolong one's life. Surely, everyone would buy it, because life is dear to all. They would do so even if it cost them half of their possessions. Then he concluded is it not more true concerning **tefillin** and **mezuzos**, about which the holy **Torah** writes: **In order that your days and the days of your children be lengthened¹², should we not change our attitude.**

In this case, we should surely not be stingy or economical, since the heaven assured remedy is certain¹².

11) Today, when the power of faith is, unfortunately, very weak, and scribes multiply like locusts, there are cities in which there are hundreds of them, the majority of whom are nonobservant Jews. From there, the plague has spread to other cities. Very cheap **tefillin** and **mezuzos** are sold, and new **soferim** are hired to teach ignorant youths, totally devoid of the fear of Hashem, how to write in a beautiful Biblical script and then they proceed to sell **tefillin** and **mezuzos** for a pittance — — because they write many every day. Undoubtedly, they do not sanctify **Hashem's** names, and their entire work bears no sanctity. We have no legal capability to invalidate the **Parshiyos** since the light-headedness they experience when they write is hidden within their hearts. However, everyone whose heart is touched by the fear of Hashem should not buy **tefillin** or **mezuzos** except from a **sofer** known as a truly G-d-fearing man.

The same applies to writing a **sefer Torah**¹³.

12) If a **sofer** sells **tefillin** in which the binding hairs do not protrude from the head **tefillin** compartment we may not recite a **bracha** (blessing) over his **tefillin** until we examine him to ascertain whether he is well-versed, and whether he treats the laws of **tefillin** in the manner in which the situation warrants or lightly,¹⁴ in essence, if we find any carelessness in any **sofer's** work, either in his **tefillin**, **mezuzos**, or in the **battim**

(compartments), we may no longer purchase these religious objects from him, until we determine his character.

13) In the event someone who wrote a **sefer Torah** is later found to be an apostate, we may assume, halachically speaking that until now he was a believer, that his corruption and apostasy and now he deteriorated. However, concerning these wicked people, it is most likely that they were heretics prior to the discovering of their apostasy, especially in this generation, when faith is so weak.¹⁵

14) The **Minchas Eleazer** writes¹⁶: that, 'while his father¹⁷ was still living, action was taken concerning **sifrei Torah**, **tefillin**, and **mezuzos** coming from Galicia, which were being spread throughout the entire country. They discovered that honest, reliable **soferim** were very scarce and that the overwhelming majority of the **soferim** were very lax in their observance of the tenets of Judaism.'

15) It is related concerning Slonim (Lithuania), a large city in Lithuania, which disseminated throughout the world **sifrei Torah**, **tefillin**, and **mezuzos**. Rabbi Joseph of Slonim¹⁸, was questioned concerning the religious articles emanating from Slonim and distributed world-wide. The Rabbi replied briefly and clearly: all **sifrei Torah**, **tefillin**, and **mezuzos** originating in Slonim should be discarded into the garbage, for they were absolutely invalid. The so-called scribes were apostates who infringed the laws of the **Torah L'hachis** (for spite). As far as sanctifying the **Shaymos** (holy names) in the **sefer Torah**, they did not believe in that!

He further stated: I became aware that in Budapest and Vienna the best **sifrei Torah** sold were Slonimer. One's ears tingle just from hearing this. **Hearken dear brethren, and understand by yourselves, that the exile is so long only because most Jewish communities sin through the utilization**

of invalid sifrei Torah, . Not only do they fail to wear tefillin, but they recite thousands of brachot (blessings) in vain over invalid tefillin, Sifrei Torah, and upon affixing invalid mezuzos. Moreover, thousands of Jews live their entire lives without having had a valid mezuzo affixed to their door posts, without hearing the reading of a **kosher sefer Torah** etc.¹⁶

16) “Concerning **mezuzos**, too, one must be careful that they are **kosher**, and know **from whom** they are purchased since there are **soferim** who are lax in their mitzvah observances, and hire minors (children) to write **tefillin** and **mezuzos**. These are indisputably invalid; and even more irritating is that the cause of invalidity **cannot** be recognized¹⁹.

Therefore, we may not purchase from ordinary soferim, and especially not from merchants who buy from others, since each one believes the other only in order to make a dollar! One must buy only from a sofer who is known as an observant Jew.

18) Another very common Transgression is that some people who have Posul (invalid) **sifrei Torah** in synagogues, refuse to have the scripted errors corrected. The congregation claims that correcting the scrolls is the obligation of the owners, since it is a great expense for the congregationl to correct all the scrolls. On the other hand, although to each individual owner it is not a big expense, nevertheless

erroneous) **sefer Torah** for more than thirty days²⁰. the **Gemara** tells us²¹ that “on Yom Kippur everyone would display his **sefer Torah** and take pride in the beautiful way it was written, the script, the ink, the parchment, etc. What will these people answer on the Yom Hadin day of judgment when they allow their **sifrei Torah** to remain invalid because of financial considerations²²?

19) It is, therefore, suggested that a committee be formed in each synogogue for the sole purpose of raising funds for repairing **all sifrei Torah**²³.



Chapter 4

Instruction for Soferim, Battim-Makers, Dealers and Layman

1) A sofer must be exceptionally pious¹. This includes both the scribe (who writes the **Tefillin**) as well as the one who makes the **battim**². It is in every city and province incumbent upon those who have the power (i.e. the leaders of the generation) to appoint the scribes who should write *Tefillin*, *Sifrei Torohs* and *Mezuzos*. These individuals should be capable, truthful learned G-d fearing and men who abhor monetary gain, just as they engage *shochtim* (ritual slaughterers) and *bodkim* (ritual examiners) We should not trust any *soferim* whose only concern is to increase their business activities by making beautiful *Tefillin*. Indeed, beautifying a *Mitzvah* is a praiseworthy activity, however, if it is only undertaken in conjunction with the desire and intent to write *Tefillin* for the sake of Heaven. However, it is more important for the scribe to have the holy intention to disseminate and in this aspect people are not at all careful.³

2) The Gemoroh⁴ relates that R'Ishmael instructed R'Meir, who was a scribe, as follows; "You should be meticulous with your profession which is *m'leches Shomayim* (a heavenly work). Should you omit one letter or add one letter, you can destroy the entire world." Maharsha explains that since the entire *Toroh* is composed of names of the Al-mighty, with which He created the world. If one letter is missing, the entire world, dependant on the *Toroh* for its existance will collapse.

3) The *Levush*⁵ very strongly criticizes soferim who permit inexperienced youths who are unfamiliar with the

necessary intentions for writing *Tefillin* and are merely practicing their caligraphic skills to write the parshiyos for *Tefillin*. Yet, the *Sofer* examines the parshiyos written by these young men, and if they appear to be kosher, he sells them and in order to obtain a good price, he, moreover, claims that the parshiyos are of his own handwork. Every *sofer* must refrain from such dubious practice; because the Heavenly punishment for this deception is extremely severe. Another very important point is, when instructing pupils in the practice one should be careful not to teach them on parshiyos which contain G-d's name! Rather *Megillos Esther* should be used as will be further explained. In any event it is improper according to the *Torah*, to sell parshiyos written by others and to represent them as his own.⁶ Distributing invalid *Tefillin* causes vain broches (benedictions) to be pronounced every day by the one who does them, aside from the fact that he does not fulfill the *mitzvoh* of *Tefillin*. Therefore, the *sofer* must have more *givas shomayim*. (be more G-d fearing) than a *shochet* (ritual slaughterer), who cause people to infract but one negative commandment. An irresponsible *sofer* is liable to greater severe punishment than an irresponsible *shochet*.⁸ Furthermore a *shochet* produces dire results only for a short time, whereas a *sofer* who writes invalid *Tefillin* parshiyos which can be used for generations, bears the responsibility for many future generations since every person who does invalid *Tefillin*, besides the vain brochos (blessings) he recites⁹ transgresses eight mitzvos asay (positive commandments) every day.

5) One who fulfills the *mitzvah* of *Tefillin* is considered as having fulfilled the entire Torah.¹⁰ Consequently, the *sofer* who writes invalid *Tefillin* can be punished for preventing the purchaser from fulfilling the entire Torah. Think what it means to bear the responsibility for the loss by many hundreds of people of all the Torah commandments!¹¹

7) Moreover, one bears the responsibility for neglecting Torah study. We find in the *Midrash*¹² that the Jews complained before the Al-mighty that they want to study Torah day and night, but they have no time. The Holy, One, blessed is He, replied: "Put on *Tefillin*, and I will consider it as though you had studied Torah day and night." We find that, one who wears invalid *Tefillin*, in addition to neglecting the *mitzvah* of *Tefillin*, simultaneously neglects the *mitzvah* of Torah study, for which every moment of neglect the transgressor incurs the death penalty.¹³

The *sofer* bears this serious responsibility while writing the *Tefillin* and selling them. For this reason, the *Tur* states¹⁴ that a *sofer* must be a G-d fearing man.

8) In addition, it is not only the incapable *soferim* who bear this responsibility, but also the dealers who are not familiar with the writings of the *Tefillin* and randomly purchase anything that comes along; they, too, are responsible for everything they resell.¹⁵

9) All the warnings for *soferim* concerning *yiras shomayim* (fear of Heaven) and other restrictions, apply equally to those who make the *battim* (compartments), *retzuos* (straps), *gidin* (sinews), etc.¹⁶ The responsibility cannot be divided in two. Each participant is equally responsible if his mission is improperly fulfilled.

10) The conscientious *sofer* who believes that these warnings are neither directed nor meant for him and that he need not worry, is in serious error. We are taught that whoever is greater than his fellow, his *yetzer horeh* (evil inclination) is stronger than his fellows.¹⁷ This principle in the case at hand has a two-fold application: First, precisely because he excels in *Yiras Shomayim* and conscientiousness, his evil inclination is stronger. Secondly, because he — on account of his conscientiousness - attracts customers who are outstandingly observant of the mitzvos and who therefore, are themselves a prime target for the *yetzer horah* (evil inclination), the evil inclination will in order to get at the customers - try all the harder to corrupt him.

Just as in regard to other mitzvos of the Torah, the trials and tribulation which givas Hashem (pious people) must experience are different from those of the general public.¹⁷ The same maxim applies to the scribes labor. The Maxim, “Were it not that the Holy One, Blessed be He, helps the individual, one would not be able to overcome the *Yetzer Horah*”¹⁸, applies to everyone.

11) In recent generations, the forces of evil have exerted much efforts on several fundamental Torah precepts, one of which is the *Soferus*.¹⁸ The *Soferim* should understand that the struggle in this respect, is incomparable to the general daily trials and tribulations; the caution, as well/as the *siatah/dishmayah* (Divine Assistance) required, is unfathomable, that only a G-d fearing man can achieve it.

12) Because *Tefillin* have many regulations. If one buys ordinary *Tefillin* without knowing who wrote them, a broche (blessing) may not be recited over them. Even if they were given to a *sofer* to examine. Some *Tefillin* are

possul (invalid) even though their invalidity cannot be detected with the eye. For example: if they were not written for the purpose of *Tefillin*; or if the holy names were not sanctified. At present, unfortunately, we find many *soferim* who are not strict with all the regulations of *Tefillin*, and if they find a fault in the *Tefillin* after they have been written, they correct them in a manner not permitted for *Tefillin*. Even if such occurrences comprise only a small percentage, we must be wary of them. We must, surely, be careful not to seek 'good buys' in expensive *Tefillin*, for those who sell cheaply, almost surely do not give the writing its proper care.²⁰

Chapter 5

Advice and Admonition to the Soferim

1) The sofer must write perfect and complete letters, not broken ones, slowly and with concentration. He must not work in a hurried manner in order to earn more money. Since ill-begotten profits will only be lost and he will forfeit his soul since his is causing the public to sin.¹

2) Being that today there are many *parshiyos* of *Tefillin* on the market place, there is more reason to be apprehensive concerning them. Every erudite individual should study the laws concerning writing *Tefillin* and *mezuzos*...especially regarding the form of the letters² and if possible examine them himself to determine whether they are kosher.

3) It would be an excellent idea to institute in *yeshivos* and especially in *kollelim* courses in the laws of *Stam*, *Sifrei Torah*, *Tefillin* and *Mezuzos*. The advantages are indescribably enormous. Therefore, a sincere and heartfelt appeal is directed to the *Roshei HaYeshivos*,

Deans and Principles of the Kollelim; Please include such courses in your Curriculum! In this manner you will accrue great *zechusim* for being *mi'zakai ho'rabim*. (bringing the public to righteousness).

4) One who writes or disseniates invalid *Tefillin* or *mezuzos* will not be resurrect with the rest of the dead³.

5) *Soferim* must be careful to behave with sanctity and awe towards *Sifrei Torah*, *Tefillin*, and *Mezuzos*; to be pious and perform good deeds. To act otherwise, one risks his life and limb, since the entire *Torah* is composed of *Hashem's* Names. If one is not careful to write with great sanctity and purity, his wife is in jeopardy and severe punishments awaits him and his progeny. As long as the *posul* (invalid) *Sifrei Torah*, *Tefillin*, or *Mezuzos* exist in this world, all those who recite *brochos* (blessings) over them stumble into sin only because of him, furthermore, their homes have no protection: allowing the *malachai chabalah* (destructive angels) admittance into their home, their property, health, children, lives, etc. The *sofer* who treats his writing function lightly, and does not act with due diligence, respect, holiness, concentration, and awe, is responsible for all injuries resulting therefrom.⁴

6) The *sofer* assumes responsibility for the sins committed by all those who use his *Tefillin* and *mezuzos*, since our sages tell us that whoever has *tzitzis* on his garment, *Tefillin* on his arm, and a *mezuzah* on his doorpost, is assured that he will not sin.⁵

7) The sanctity of *Tefillin* is very great, for as long as one has *Tefillin* on his head and on his arm, he is humble and G-d fearing, and is not attracted to levity or idle talk, and evil thoughts do not enter his mind, rather he turns his heart to matters of truth and righteousness⁶.

8) The longevity assured to individuals who wear *Tefillin* is dependent upon the *sofer*.⁷

9) The *soferim* cause people to incur the severe punishments destined for those who have no *mezuzah*. They deprive individuals of the benefit *Hashem* promised to those who fulfill the *mitzvohs* (commandments) as it is written: “So that your days and the days of your children be multiplied⁸”

10) There is an additional concomitant, sin and robbery.⁹ The *sofer* makes money unlawfully and deceitfully, since the customer did not pay for invalid *Tefillin* or *mezuzos*. Thus the *sofer* is guilty of the great sin of robbing the public, a sin which cannot be rectified because the culprit does not know which people he robbed.

11) It is exceedingly difficult to repent for this sin as our sages explain concerning one who causes the public to sin.⁹

12) **There is no one doing anything concerning invalid Tefillin and mezuzos**, although these are items which stand on the highest level of importance in the world. Every ignoramus writes **Tefillin, sifrei Torah, and mezuzos**. Is there any wonder that our prayers are not accepted? Unfortunately, I have no power to do anything, but to bewail the situation. Perhaps **Hashem** will help us, and in future generations a means to remedy the situation will be discovered¹⁰

Chapter 6

The Great Reward for Honest Scribes

1) The reward for causing the public to perform mitzvot is infinitely great. We find¹ that there is no comparison

between the reward of a person who reaches the highest level of purity, just below that of an angel, to the reward of one who teaches others to follow the right path. The latter's merits are multiplied through the good deeds constantly performed by his pupils. This applies to a **sofer** who causes people to obtain **zechusim** (merit) by writing kosher **parshiyos**².

2) One who leads the public to righteousness is rewarded by **Hashem** with the privilege of raising a pious generation.³ For this reason, the **soferim** must be careful to perform their work faithfully, exactly, beautifully and they should continuously restudy and review all the laws⁴ applicable to **sifrei Torah**, **tefillin** and **Mezuzos**. As long as they will be well-versed and understand every facet of the law thoroughly, they will be considered as individuals who bring the public to righteousness, and will benefit both in **olom hazeh** (this world) and in **olom haboh** (hereafter).

3) It is related that Rabbi Joseph Caro⁵ told⁵ Rabbi Chaim Vitall that he was informed from Heaven⁶ that half the world existed in merit of his father, Rabbi Joseph Vitall, on account of the **Tefillin** that he wrote⁷.

4) "Whoever writes good and **kosher Tefillin** according to his ability, receives a reward multiplied many fold and is saved from **gehinnom**."⁸

5) Every **sofer** must give this matter serious thought **before** he sits down to write. He must consider that he is standing at a fork road. One path, if he writes the **parshiyos** of the **Tefillin** and **mezuzos**, as well as the **sefer torah** in a proper and beautiful manner to the best of his ability, as is fitting for the scribe of the **Melech Malachai Hamlochim** (Supreme King of Kings) then he

will benefit both from **olam hazeh** (this world) because his compensation was earned honestly and thus deserving of blessings and obtain infinite reward in the **olam haboh** (next world). He will be saved from **Gehinnon**, and in the future world will shine brilliantly like the stars in the Heavens above.⁹ As a bonus he is considered as one who leads the public to righteousness, who is protected by Heaven from trials and sins¹⁰, and occupies the highest position for which man was created, since every time someone dons **Tefillin**, as long as the **mezuzoh** is on the doorpost and every time the Torah is read, the **sofer** has a share in the mitzvoh.¹¹ This can last for many many years to come.

6) On the other hand, the Sofer must know and remember that if he does not regard the matter in the manner warranted and acts lightheadedly and sells improper merchandise since his only thoughts are to earn money quickly and easily. His money will not have a blessing; he burns his soul with his own hands and can expect an exceedingly severe punishment in the world to come, as well as difficulties placed in his path in this world to prevent him from repenting¹² our sages declared. Causing a person to sin is worse than killing him¹³. In addition the sofer takes the brunt of the punishment of those who, because of him neglected the **mitzvos** of **Tefillin** and **mezuzos** during their entire lifetime as well as the mitzvoh of writing or reading from a kosher **Sofer Torah**, since they depended on his honesty and sincerity. On this basis, he will never extricate himself from **Gehinnom** nor will he have an enjoyable easy life in this world. In this way, we can explain the difficult Rabbinical dictum. "He who lives from the toil of his hands is greater

than a G-d fearing man!" as follows: There are some people who earn their livelihood from toil and sweat, (e.g. a shoemaker, a tailor, a carpenter, a coachman). The money paid by their customers is solely for the work performed and for nothing else. Nobody cares what methods were used to produce the articles. One who is engaged in holy work (e.g. a **shochet**, a rabbi, a **sofer** a teacher etc.) however, receives his pay because their customer wish to fulfill the halachah as dictated in the **shulchan aruch** that a person must utilize the serves of a G-d-fearing **Sofer, shochet** and the like.

He must at all times cloack himself with the **Ohl Malchus Shomayim**. The customer, therefore, in effect is paying for and purchasing the **Sofer's piety**; making his work very perilous. Accordingly our sages warn us not to rush into this type of holy work. An average worker in a regular profession risks nothing; he benefits from this world as well as the next. Even if an employee cheats someone, he does not take away his mitzvoh.

The **sofer**, however, must be very careful before rushing into this profession and beware what lies in store for him. This, I opine, is what our sages implied when they stated that one who lives from his toil is better than one who lives from fear of Heaven.¹⁷

7) There are certain other aspects which cause **sofrus** to be more complicated than other occupations. For example, if one manufactures a food product and sells it as "**kosher**" he can perhaps reason and convince himself that although it barely meets the **kashrus standards**, commercially produced foods are anyways not always sufficiently **kosher** enough for the **mehadrin** (very scrupulous). Besides those who are very scrupulous in

their observance would not buy commercially produced foods. ¹⁷. One may convince himself with such an argument

In the case of **sifrei Torah**, **tefillin**, and **mezuzos**, however, this convoluted reasoning does not apply. Everyone knows and understands that even the most scrupulous individuals do not slaughter for themselves, neither do they write **Tefillin** for themselves. Therefore, when one comes to a **sofer** it does not mean that he is satisfied with mediocre **Tefillin**; rather each customer wishes to buy **Tefillin** according to his level.

It is, thus obvious it is forbidden to sell to a scrupulously observant individual a set of **parshios**, which the buyer would not accept, were he to know the problems involved in them; He would surely refuse them and purchase better **Tefillin**, even though they would cost him much more money.

Chapter 7

Requisite Care for the Other Parts of Tefillin

1) We must be extremely careful concerning the **battim**, **retzuos**, sinews, parchment, skins, dye, and ink that are sold, since should anyone of them be posul (invalid) regardless of the propriety of all other parts of the **Tefillin**, the **Tefillin** are rendered invalid and one does not fulfill the mitzvoh of doning **Tefillin**.

Imagine, for example, taking the most beautiful parshiyos, upon which Elijah Hanovi himself testified that they could not be surpassed, and applying them on your head and arm without **battim**. Could you possibly fulfill the **mitzvoh** in this manner? Would there be any value, if

you would take the best **battim** with **parshiyos** and **sineus**, and place them on your hand and head without retzuos? Or if everything is in order, but the improper sinews are used to tie the battim closed, the **Tefillin** are invalid.

2) The similar law applies to the **Sefer Torah** where every individual part must be halachaily (lawfully) valid. The parchment, ink, shirtut (the ruling of lines) and the sinews.

3) Accordingly, the piety required of a **sofer** is equally applicable to all individuals involved in the preparation of **Tefillin**. Consequently, everything here-to-fore applies to all craftsmen, as well as to the **sofer** who writes the **tefillin parshiyos**.

4) Our sages in the early works mention only the scribe because years ago all the work from the purchase of hides up to the sewing the **Tefillin** was performed by them. Consequently everyone was cognizant that each type of craft required exclusively a G-d-fearing laborer, no less than the writing.

In the recent past, division of labor has become a standard practice in the manufacture of **Tefillin** with each phase performed by a separate 'expert' individual.

- 1) Purchasing of raw hides and curing them.
- 2) Tanning and parchment making.
- 3) Ink manufacturing
- 4) Shirtut (ruling and making the necessary lines on the parchment).
- 5) Sinews maker (to sew **Sifrei Torh**, megillos, battim)
- 6) Battim manufacturer.
- 7) Retzuos manufacturer
- 8) Dye maker

9) Parshiyos scribe

10) In Eretz Israel - One checks the parmit - another writes and finally another gives it all a thorough examination.

11) Conglomerator; putting together the parshiyos, battim, sineus, and retzuos, and completing the job.

In battim construction alone, to a significant percentage, the work is divided among several craftsmen:

12) The mold maker.

13) The Presser.

14) The **Shin** maker.

15) The "Squareness" finisher.

While this division of labor is not ironclad, it may at times be divided among many individuals. However, its rarely among craftsmen, and then, only a few of the divisions are eliminated. Each and everyone of these craftsmen must be extremely pious and G-d-fearing since the Kashrus of the **Tefillin** is dependent upon them, as well as the Sofer.

Chapter 8

The "Religious Article" Merchants

1) Merchants dealing with **Tefillin** articles (parshiyos, battim, retzuos, parchment, etc.) bear responsibility for **everything** they sell. They, too, can be counted among those who lead the public to righteousness, or among the opposite type of people, Heaven forbid. They must, therefore thoroughly investigate all merchandise they sell. Dealers are sometimes faced with greater difficulties than a **sofer** because a sofer can readily detect irregularities whereas a dealer would be unfamiliar with those matters. The sofer is aware of the halachah requirements and the

obstacles that can arise even by a G-d-fearing merchant (booksellers and the like) are ignorant of what they are to beware of, including possible deceptive practices prevalent in this field.

2) We may not purchase **Tefillin** from a dealer unless he is an extremely G-d-fearing man, just as we may not buy from a sofer unless he is such; and then only if he knows who wrote the **Tefillin** or mezuzos, and that the latter to the best of his knowledge is also a very pious man. It is preferable not to rely on this, but to obtain a G-d-fearing sofer who possibly recognizes the sofer from his script.

3) Another disadvantage in purchasing **Tefillin** from a dealer: if one buys directly from the sofer he can ask many questions (e.g. whether the **Tefillin** are only kosher b'dieved (kosher ex post facto) or l'chatchilah (kosher from the outset)...details which cannot be determined when buying from a second or third party.

Chapter 9

The Image of a G-d-fearing Scribe

1) The verse (Ps. 112:3)...**"and his righteousness endureth forever,"** refers to one who leads the public to righteousness, e.g. one who teach pious people how to make **Tefillin**, so that they will be able to make them for others. (**sefer chasidim** (write 8:6) **Eliyahu Rabbah** 32:37:) Mishnah Berurah.

2) The sofer must be a fearer of G-d, eschewing evil and quaking before the word of G-d, to the extent that everything he writes and does should be acceptable before the Al-mighty. (**Kaf Hachaim** 10:23).

3) A sofer must be well versed in the laws of **Sefer Torah**. Every individual must be extremely careful. To insure his **Tefillin** are halachaily (lawfully) proper, they should be purchased from a particular competent adult sofer...a **ben torah** (learned man) recognized to be G-d-fearing, to whom strange money is dear and to stipulate with the sofer that when writing **Tefillin** he should not place any metal tool upon the parshiyos (i.e. he should neither erase nor scratch away at any letter) and to inspect the **parshiyos** before placing them in the **battim**. I have seen many pitfalls with my own eyes.” (**Chayei Adam iy:l**) It is both interesting and note worthy that the Chayei Adam concludes that **most soferim** are not highly learned and are liable of making halachic errors. Hence the Chayei Adam testifies that already in his time, most **soferim** were not **bone fide experts** in the art of soferus. How much more so in our time!.

Unless he is certain that the **sofer** possesses the aforementioned five qualities, we should not engage him to write **Tefillin** or **mezusos**.

No one should feel sure of himself, but should do all that is within his power to ascertain the kashrus of his **Tefillin**. As a practical plan, one should instruct the **sofer** not to touch the parchment with an iron instrument, as per the Chayei Adom. After completing a letter and commencing to write the next one, he must not go back to a previous letter. After he has completed writing the **Tefillin**, they should be taken to another **sofer** for inspection. (it is advantagious to tell the inspector the conditions he made with the first sofer, as per the Chayei Adom).

This method saves one from serious risks of invalidity, e.g. choktochos (creating letters by

scratching rather than writing) writing letters out of sequence, using materials barely kosher since a rabbi passed judgment on them, etc.

There is a valuable advantage in allowing a second **sofer** to inspect the **Tefillin**, because unwillingly, the writer has an interest in the **kashrus** of the **Tefillin**. Furthermore, it is only human nature that one has little patience to inspect thoroughly a script with which one has busied himself for some time. One should, therefore, not spare the expense and have the **Tefillin** inspected by a second **sofer**.

We know of incidences in which the **sofer** assured the purchases that he gave the **Tefillin** to be inspected, and that nothing more was required. Later, errors which invalidated the **Tefillin** were discovered.

One must purchase all component parts of the **Tefillin**, from a competent and pious **sofer**. Every pious person should even be more particular with mitzvos than he is particular that his clothing should completely be in order. One must not spare expense. One must rather purchase only what is kosher beyond the shadow of a doubt, even if it is more expensive. People will, unfortunately, purchase **Tefillin** and **retzuos** from just about anybody simply because they sell them cheaper, and alas they are, indeed invalid. **Kitzur Shulchan Aruch** 10:l.

Everyone must understand that to obtain the most beautiful **Tefillin** at a low price, is a contradiction, one must either forego one or the other---either the beauty of the **Tefillin** or the low price.

It is about such matters as this one that the Talmudic sage warns us to "consider the loss of a **mitzvoh** as

opposed to its reward.” Avos. For the few additional dollars you are out for the better pair of **Tefillin**, you receive much more reward in Heaven for the beautification of the **mitzvoh, Soferei Yisrael**. ch. 2.

We conversely may not rely on price alone, however, and assume that, because the **Tefillin** are expensive they are of a better quality. We must purchase everything through a well-known competent and pious **sofer, soferei yisrael**, ch. 2. Every Jew must be scrupulous in the observance of the great **mitzvah** of **Tefillin** and must look for a pious **sofer** and beautiful **Tefillin**. He must remember that one does not purchase **Tefillin** every day, nor even every year. How can we not spend the little extra money for such a great **mitzvah** Aruch Hashulchan 37:l.

Chapter 10

Beautification of the Mitzvos of Tefillin-Mezuzoh

1) One should provide for himself beautiful parchment ink, pen, script and a competent scribe!

2) The meaning of “beautiful” mentioned in conjunction with a **mitzvoh**, connotes first that it should be consistent with the halachah as much as possible.²

Therefore, we should look for the most beautiful parchment according to the **halachah**, and then also for appearance. Beautiful ink according to the **halachah** means kosher and durable. Beautiful script means the most consistent with the **halachoh**, and of secondary importance it should portend stylistic and calligraphic beauty.

A competent scribe means one endowed with the fear of G-d, honesty, and experience since it can very easily happen that the most pious sofer can inadvertently overlook a serious matter, until he is accustomed to the craft of **sofros** :³ quoted from **Responsa or Yesharim, Orach Chaim**

We should exercise the greatest care out of respect for the **Tefillin**, not to take hold of the **retzuos** and to let the **Tefillin** hang, but to take hold of the **bayis** together with the **keshet**, (knot) and to arrange the **bayis** in its place and the **keshet**, in its place.⁴ Beautiful **Tefillin** take priority to a beautiful tallis.⁵ If someone wishes to spend money to beautify a **mitzvoh** and his **Tefillin** and **mezuzos** are one hundred percent **kosher** without this beautification, and there is a poor man who has no **Tefillin**, he must forego the beautification of his **mitzvoh**, in order that the poor man will be able ⁶ to fulfill the mitzvoh at least according to its minimum requirements.

6) One should insist to pay for a **mitzvoh** and not receive it as a gift.⁷

7) One who can afford to pay for **Tefillin**, yet takes them as a gift, receives no reward for this mitzvoh.⁸ According to some authorities, he may not recite a blessing over them.⁸

8) If circumstances make it necessary to use someone else's **tallis** and **Tefillin**, one may recite a blessing.⁸

9) It is a beautification of the **mitzvoh** to refrain from bargaining over the price.⁹

10) Every G-d-fearing man should reflect: if he is so meticulous concerning his clothing and his furniture that

they should be in order, how much more must he be meticulous concerning **mitzvoh** matters! He should spare no expense, but purchase those definitely **kosher**, even if they are very expensive, and then make sure that they are in order and kept black¹⁰

11) From the outset, one should buy **parshiyos** from a **sofer** who writes and does everything with his right hand.¹¹

12) One must put his **Tefillin** together immediately upon removing them and not leave them unrolled for this shows lack of respect¹²

Chapter II

A Pious and Qualified Scribe

1) The pure mental attitude and preparation in undertaking the holy work of being a ritual scribe is of extreme importance. A story is related where once a pious Jew gave a **sofer** parchment and ordered him to write a **siddur** (prayer book) on it. Upon completion, when he started to pray from this **siddur**, the gates of heaven were locked to his prayers.

A sage revealed the reason for this: "When the **sofer** wrote the **siddur**, he had impure thoughts in his mind.¹ We also find that a **tzaddik** refused to sit in the place previously occupied by a **sofer** who pretended to be a **tzaddik**, although he was not, and also refused to use his ink, or pen, or to pray from the **siddur** he had written.²

We should definitely determine that the **sofer** be a G-d-fearing man, who turns away from sin and quakes to fulfill the commandments of the Al-mighty, to be assured that the **mitzvoh** of **Tefillin** that one will fulfill should be acceptable to G-d.

There are many advantages to a **sofer** who knows and understands how to behave with sanctity regarding heavenly matters.³

If **Tefillin** are found to be **posul** (invalid), significant atonement is required if they were not purchased originally from a completely reliable person.⁴

If one encroached upon someone's rights, the former may not be a **sofer**, for a wicked man cannot be called a pious, G-d fearing man.⁵

6) "If a **sofer** stole, some say that he is still qualified to write.⁶ Others, however, disqualify him.⁷

7) A **sofer** who took a case of litigation to a secular court is disqualified.⁸

8) If a **sofer** sold **battim** from which the hairs do not protrude, we may not recite a blessing upon these **Tefillin** until the **sofer** is examined to determine whether he is well-versed and whether or not he is lax in his observance of the laws of **Tefillin**.⁹

9) Even a one time informer is disqualified to write **Tefillin**.¹⁰

10) Even if he only says, "I will inform," he is disqualified to write.¹¹

11) "If a **sofer** has been discovered to be disqualified, the **Tefillin** and **mezuzos** he wrote **after** his disqualification, are invalid even if nothing wrong is found in them.¹²

If a **sofer** infringed the law of **yichud**, (i.e. he was alone with a woman) one must beware of his **Tefillin** and **mezuzos**. A **sofer** must immerse himself in a mikvah after marital relations. **Sefer Eldad Hadani** (quoted by **Mordechai** in the beginning of **Chullin**), states: A **shochet's** slaughtering is disqualified if he slaughtered without immersing himself in a mikvah after marital

relations. Definately this applies regarding a **sofer**. **Chida** (Toras Hashelamim,) states that it is proper for a shochet to immerse himself after, moreover, **shechitah** is really optional since one does not have to bring himself to fulfill this mitzvoh if he does not deserve to eat meat, while a **sofer** performs an obligatory **mitzvoh**.

According to **Pri Megadim**, a **sofer** must be more pious than a **shochet**, and hence must be more scrupulous with purity than a shochet. 'See **Kesses Hasofer**, ch. 1 **Lishkah I Simlah Chadashah** writes: "A shochet must be learned, i.e. have the competency to learn by himself and to understand a little gemorah with rashi, this indicates sufficient understanding to be careful and to act properly. A **sofer** must have this minimum degree of erudition. than a shochet. See also **Kesseth Hasofer**, ch.1, **Lishkah I**, who writes: **Simlah Chadashah** writes concerning a **shochet**, that he must be learned, i.e. he should be able to learn by himself and to understand a little **Gemara** with Rashi, then he understands enough to be careful in his ways that they be in order. Likewise, we must be careful of the same things with a **sofer**^{15a}

14) A **sofer** may not correct a **Sefer Torah** to read therefrom while wearing **Tefillin**.^{15b}

15) The **sofer** who inspects the **Tefillin** must rectify what the first **sofer** failed to do.¹⁶

16) The fulfillment and important mitzvoh of **Tefillin** lies in the hands of the **sofer**. It is within his capabilities to act properly or, G-d forbid, act dishonorably.¹⁷

17) It is the **sofers** responsibility to inform his customers, as well as the teachers to their pupils, that they must be meticulously careful to place the **Tefillin** on their head, in

such a position that not even the smallest part thereof extends **below** the hairline.”¹⁷

18) It is indeed unfortunate that soferim write Sifrei Torah, Tefillin and Mezuzos when they are not well-versed in the specific laws thereto appertaining and are not experts in the specialized calligraphy skills. How bad will it be for those who bring harm upon themselves and others! They do not understand this negligence causes their customers to neglect daily the mitzvoh of **Tefillin** which is equal to eight positive commandments (מצוות עשה) in addition to causing the vain recital of the brochas and the recital of the “**Shema Yisrael**” (without kosher tefillin everyday).

They also prevent people from attaining the lofty heights only attainable via the fulfillment of the **mitzvoh** of **Tefillin** only **kosher tefillin** written and made in accordance with Torah regulations accrues these wonderful things.¹⁸

The same applies to **mezuzos**. Negligent **Soferim** constantly deprive their customers of two mitzvos and bring upon them the punishment destined for those who neglect to fulfill the **mitzvah** of **mezuzos**. In addition to the deprivation of the **good** promised them by the Torah “In order that your days and the days of your children be increased.”¹⁸

19) The unqualified **soferim** commit another serious crime: They take money unlawfully, since they receive money in payment for **Kosher tefillin** and **mezuzòs** while they, in fact, give invalid ones. This illegal compensation is considered theft from the public, which cannot be returned.¹⁹

20) The **soferim** must behave with sanctity and purity, be pious, perform good deeds, and not be lenient in their observance of mitzvos, otherwise their lives are in jeopardy.²⁰

21) One who writes **kosher tefillin** properly will receive an infinitely great reward.²¹

22) Enumerated among those who are considered as enhancing the righteous of the public are: One who teaches **sofrus** to **pious** students lead the public to righteousness.

23) **Soferim** must constantly review the laws of writing **sifrei Torah**, **tefillin** and **mezuzos**, in order to be fully knowledgeable in every facet of the law. They will then be counted among those who lead the public to righteousness.²²

24) The **Sefer Boruch She'amar** writes: "The **sofer** must write complete and unbroken letters slowly and with concentration, unhurried (in order to earn much money) because the money gained will be lost and so will his soul."²⁴

25) He who writes **kosher tefillin** and **mezuzos** in accordance to the best of his ability, receives a very large reward, and will be exempt from suffering the travails of Gehinnom.²⁵

26) The **soferim** must be warned very strongly and admonished to do no part of the preparation of the **Tefillin** through a woman or a child [under **bar-mitzvah**].²⁷

27) All rabbis should utilize extreme caution not to grant permission to anyone to engage in **sofrus** in their locale, unless, they recognize him as a G-d-fearing man,

who quakes before sin, and is well-versed in all parts of the **Shulchan Aruch** dealing with these laws.²⁸

28) Soferim must be watchful not to make extremely small **Tefillin**, because it is virtually impossible that the script will be made properly, and even if it is made so, it will not last long.²⁹

29) The sofer must have a separate room in which to write, so that he be not disturbed.³⁰

30) Before the sofer commences to write, he should confess, recite, "**Ono b'coach**" and a short prayer.³¹

31) One may not write when he is drowsy or after drinking intoxicating beverages.³²

32) Unfortunately, nowadays people look at the outside of the **battim** to make sure that they are square, but they do not look at the stitches and the **titura** (the bottom). We must be very careful, however, concerning these three things; that they should be exactly square (the length and the width equal), i.e. the upper part of the **battim**, the lower part that lies on the head, and the stitches on all sides.

If they are not square, the tefillin are **possul**, and the one who puts them on neglects the mitzvoh of tefillin and recites blessings in vain. The sofer must, therefore, use extreme caution concerning this.

33) The pen with which the sifrei Torah, tefillin, and mezuzos are written must carefully be watched lest it fall to the ground.³³

34) The pen must be prepared expressly for this purpose.³⁴

35) If one scratches off a particle from the pen in order to prepare it, he must be careful not to allow the dust to fall to the ground.³⁵

36) One may not scratch with a pen.³⁶

Chapter 12

Important Selections concerning Tefillin and Mezuzos and Sifrei Torah

1) One who intentionally does not fulfill the mitzvoh of **tefillin** may not be counted to a minyan.¹

2) We may not recite a blessing over stolen **tefillin**, and one who puts them on has not fulfilled the mitzvoh even after the fact.²

3). It happened that somebody embarked on a journey, thinking that he would stop on the way to pray in a synagogue where he would find a **tallis** and **tefillin**. Circumstances, however, did not permit him to put on **tallis** and **tefillin**.

The rabbi decided that, since he should have taken his **tallis** and **tefillin** along and did not, he should redeem himself with charity by purchasing a pair of **tefillin** for a poor youth. Then the Al-mighty would forgive him.

4) If someone purchased **tefillin** from a dealer, and were later discovered to be stolen property, some authorities claim that he has fulfilled the mitzvoh, and some maintain that he has not.

5) If the **tefillin** are found to have never been kosher, the sofer must return the money paid for them, or replace them with kosher **parshios**.⁴

6) If the **tefillin** are merely kosher but not of a better quality, even if the dealer sells them cheaply, he must notify the purchaser. If he failed to do so, and the fact was later discovered, the buyer may rescind the sale.⁵

7) If someone gave **parshios** to a sofer to inspect and correct, and the said sofer connected two letters, thereby

invalidating the **tefillin** (or mezuzah or Sefer Torah, the sofer is liable for damages).

If they did not become completely invalid, but kosher after the fact, he is not liable.⁶

8) If someone gave parchment to a sofer and ordered him to write **tefillin** on it, and the sofer spoiled it so that it was no longer usable the sofer must pay for the parchment.⁷

9) If someone had ordered **parshios** from a sofer, and he has doubts concerning their kashrus, he is not obligated to accept them.⁸

10) If the place on the head where the **tefillin** must lie is dirty, it must be washed thoroughly before the **tefillin** are put on.⁹

11) Those who bathe or perform **teviloh**, (ritual immersion), shortly before prayers, must dry his head thoroughly since the water is a **chatzitzoh**, an intervention for the **tefillin**.¹⁰

12) Those who have long hair, besides the sin they commit are guilty of putting the **tefillin** on a **chatzitzoh**

13) The tallis and **tefillin** bags may not be **shatnez**.¹²

14) Some make the tallis and **tefillin** bags of calf skin as a momento that the **tefillin**h atone for the sin of the Golden Calf.¹³

15) **Tefillin** must be examined twice in seven years.¹⁴

16) Scrupulously observant Jews have their **tefillin** examined every Ellul.¹⁵

17) If **tefillin** fall into water, they must be examined.¹⁶

18) If someone left his **tefillin** near an oven or a spit, or in the sun or other hot places, and it is recognizable that the heat has affected the **battim**, since they have become swollen or the color is peeling, they must be examined.¹⁷

19) If someone is in dire straits or if a member of his family is in distress, he should have his **tefillin** and mezuzos examined (see my book on laws of mezuzoh, quotations from authorities).

20) Those houses upon which invalid mezuzos are affixed, although the buyer is not at fault, since he was deceived, they, nevertheless, have no protection.¹⁸

21) Even if the mezuzoh is kosher, if it has not been affixed properly, the house has no protection.¹⁸

22) We may not purchase sifrei Torah, tefillin, or mezuzos from gentiles for more than their value, lest we accustom them to steal these articles. If the gentile asks for a high price, we should beg him to lower the price. If he refuses, we must leave it there.²⁰

23) From the outset, we may not write any Name of the Al-mighty except in a book, lest it come to disgrace.²¹

24) A sefer Torah that needs correction may not be kept more than thirty days.²²

25) In order to ascertain whether the **battim**, are perfectly square both from the top and the bottom, and that the stitches are also square, take any straight object (of paper or wood, etc.) and place it along the length. Then place it along the width and check whether they are uniform. Then place it diagonally from one corner to the opposite one, and then the other two corners.²³

26) Concerning dyeing the **tefillin**; if one wishes to beware of all doubts, he must blacken them with a black dye that has no substance but only a black appearance.

27) Those who dye the **tefillin** with a little sugar dye that crumbles when rubbed, cannot be considered **possul**.

But, what certain soferim have invented to use a thick dye that can be peeled off like a leaf, this is invalid.²⁴

28) It is a halachoh transmitted to Moses on Mt. Sinai that the **retzuos** must be black on the outside, and we must be very careful to blacken them again if the dye rubs off.²⁵

Even if it is not white, but as long as it is not completely black.²⁶

29) We should be careful to dye the sides of the **retzuos**.²⁷

30) If we sand paper the **battim**, or **retzuos**, we may not throw the dust on the ground, but it must be hidden away.²⁸

31) A rabbi may not ordain a sofer until he is convinced that he is a G-d fearing man, and does not regard mitzvos lightly, is exact in their observance, and that he knows the halachos thoroughly.²⁹

32) During the tanning of the parchment, the tanner must have in mind to eliminate the evil, and bring out the good and to adhere to sanctity.³⁰

33) When someone is wearing **tefillin**, and he has something to carry, he may not carry it between his arm and his body, so as not to interven between the **tefillin** and his heart.³¹

34) Even if one's hair grows down as far as his forehead, he should not wear the **tefillin** on his forehead, but on the higher part of his head, where most people have hair.³²

35) If someone sees that someone else is wearing the **tefillin** in the wrong place, he is required to tell him.³³

36) It is a great mitzvoh and a tremendous merit to appoint a person to watch during the services that

everyone's **tefillin** are situated in the proper place; and every G-d-fearing person should strive for this appointment.³⁴

37) One may not put a glove on the right hand and thus clothed, put the **tefillin** on the left arm³⁵

38) We may not say, "**Baruch Shem Kevod Malchuso, L'olam Va'ed,**" until the **tefillin** is set firmly on the head.

☆☆☆

יעקב לנדא

רב אב"ד דבני ברק

ארץ-ישראל

כ"ה כ" סבת חשכ"א
פעם ב' - יוד שבכ"ב

לאפרושי מאיסורא

היו למראה עיני מזוזות הנמכרות
בבני-ברק ככשרות. ונחרדתי
בראותי שפסולות הן מכל צד
ואין עליהן שם מזוזה כלל.

לכן באתי להזהיר את הרבים
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TOHORAS CHAIM

This guidebook emphasizes the importance of tevilah, ritual immersion, for soferim, (scribes) shoctim, (ritual slaughterers) and ordinary laymen and will hopefully serve as an inspiration for everyone to strive to perform his holy endeavors with purity. This compendium includes sources recommending and even obligating **tevilah before performing shechtoh**, writing **tefillin** and **mezuzos**, learning **Torah**, or reciting prayers; The various measures for **mikvaos** (ritualariums) the various types of mikvaos acceptable for this purpose, (when strictly kosher mikvaos are not available.



We appeal to the public at large to study Mishnayos for the benefit of the soul of Rabbi Chaim ben Zev o.b.m. The deceased was very active in the performance of mitzvos and good deeds, Also, many hundreds derived benefit from his acts of kindness, unaware of the power behind all his doing. The merit he gained by these deeds is unfathomable. In our sacred literature, we read that 'one who saves his fellow Jew is rewarded for all future generations descended from him, as well as he is rewarded for saving the person himself.' All these merits stand him in good stead, and he is elevated from one temple to the next. It is, therefore, a great mitzvah to learn Mishnayos for the benefit of this holy soul. It is indeed an act of kindness, especially since he informed us during his lifetime that he yearned for people to learn Mishnayos for his soul as much as possible. Since the letters of the word "Mishnoh" contains the same letters as the word "Nishomoh", therefore does it create merit for his soul.



Mezuzah Examination Results

כשר
KOSHER

לכתחילה
Preferable

בדיעבד
Passable

בשעת הדחק
for Temporary use
(If not other alternative)

לאחר תיקון
After corrections made.

פסול
POSSUL

NOT CORRECTABLE:

Deteriorated
 Not written according
to Halachic law

CORRECTABLE, BUT:

Extensive work
needed
 Impractical to repair

שאלה **QUESTIONABLE** Letter formation, etc.

שאלת תינוק
Requires "Recognition by Child"

שאלת חכם
Requires authoritative Halachic decision

Examined By:

TOHORAS CHAIM

Chapter

Laws of Tevilah (Ritual Immersion) before Prayers

These laws apply to every individual, especially to soferim and shoctim. We cite here a number of regulations of **teviloh**.

A sofer should perform **teviloh** regularly.¹

1) **Chatzitzah** (intervention) does not invalidate this **teviloh** unless it covers the majority of the body.²

Regarding **Erev Yom Kippur, Shaloh** rules stringently. From the outset, if it is not too difficult, it may be advisable for a sofer to immerse without a **chatzitzah**, e.g. to remove Band-aids and the like, especially since **chatzitzah** invalidates the **teviloh** as regards **terumoh** and hallowed foods.³ And some say that as long as **terumah** and hallowed foods existed even for prayer, **chatzitzah** invalidated the **teviloh**.⁴

2) Nowadays, since **mikvaos** are common, there is greater obligation to perform **teviloh** than in previous eras.⁵

In our times, when **mikvaos** are furnished with all comforts and conveniences, the obligation is still greater, especially for soferim and shoctim.

Yismach Moshoh writes in the section of his book dealing with practices, that everyone should be very careful about **teviloh**, in order to learn and pray in a state of purity.

3) Although the **Gemara (Berachos 22a)** states that the enactment requiring immersion for those who

experienced a nocturnal emission or engaged in marital relations was repealed, some authorities maintain that this is true only as regards studying Torah, but in order to pray, immersion is still obligatory.⁶

4) Others maintain that at least the Sheliach Tzibur (prayer leader) must perform **teviloh**.⁷

5) Rabbi Yaakov Emden writes that one who performs **teviloh** is considered a **tzaddik**.⁸

6) The **kuzari** (20:60) writes that one who is on a high spiritual level, feels a change in himself when he does not immerse himself (**Maharsham**).

7) The saint of Strelisk o.b.m. complained that if his father had performed **teviloh** at least once before he was born, his divine service would have come easier, and all gates would have been open for him (**Esser Oros**), surely a sofer, about whom **Mabit** writes in the introduction to his work, that the **parshios** are endowed with the amount of sanctity the sofer injects into them at the time of writing, obviously injects more sanctity into the **parshios** if he writes them after immersion, than he would without immersion.

8) Soferim who are accustomed to performing **teviloh**, are required to continue this practice, since it is considered a vow.⁹ Some rule that it cannot be nullified.¹⁰

9) Some say that the redemption depends on the prayer leaders who perform **tevilohz'** before their prayers.¹¹

The same can be said for soferim, who are like the prayer leaders, since they are the agents of the Jewish community to write **tefillin**, **Mezuzos**, and **sifrei Torah**.

It is important that the prayer leaders should wear **tefillin** written by a sofer who immersed himself before

10) Those who are called up to the Torah, should immerse themselves.¹² Perhaps it is just as important for the sofer to write after immersing himself.¹³

11) It is customary to immerse oneself three times.¹³

12) **Shochtim** should adopt a practice to observe **teviloh**, Since some disqualify the shechitoh performed by shochtim who did not immerse themselves after engaging in marital relations.¹⁴ He should at least, see to pour over himself nine **kabbin**.¹⁵

13) **Maor Vashemesh (parashath Emor)** writes that it possible to conceive of G-d's awesomeness only if one practices **teviloh** religiously. If he learns and prays without **teviloh**, it is impossible, under any circumstances, to grasp the significance of **Torah** and its mitzvos. If he studies works of kabbalah, he may become an apostate. Shabbethai Zvi's followers became apostates because they studied **Kabbalah** without immersing themselves. The two great light towers, the saintly **Baal Shem Tov** o.b.m. and the **Rebbe Elimelech**, o.b.m. illuminated the way by explaining that one may not even think of **Torah** before **teviloh**. The Sages of the **Gemara** repealed the law requiring **teviloh**, merely because the public at large could not comply with this stringency, but those who wish to grasp the essence of the Torah and its commandments, must be careful to perform **teviloh** reguarly.¹⁶

How much more is this so when it applies to the very important mitzvos of writing **tefillin**, **mezuzos**, and Sifrei Torah, in which one constantly writes the Names of the Al-mighty; which must be written with sanctity?

14) One should eliminate before **teviloh**. If he does not, he must immerse himself a second time.¹⁷ Others maintain

that this applies only to old and sick people (marginal notes of Hagra, rabbi of Sevalyeve, author of **Beth Yitzchak** on **Megilloh**, in accordance with R'Yose, for the **Rambam** decides in his favor, **hil. Avoth harumah**, ch. 5, quoted by **Ketzos Hamatteh** 296, **Nachal Eshkol** quoting **Mahariv**). Others rule that this applies only on Erev Yom Kippur must one be concerned with this (**Rai l, Shalom Ve'emeth** 22). Others maintain that we must never be concerned with this (**Nachal Eshkol**).

15) During the summer, everyone must practice **teviloh**. In winter we are lenient because of the cold.¹⁸ Nowadays, however, since the place for dressing and undressing is heated, winter and summer have the same stringent rule.

16) One who immerses himself directly in spring water, will attain longevity (as it appears from **yerushalmi** at the end of the chapter entitled.¹⁹ Some authorities require one to use spring water from the outset (**Emden siddur** according to some, **Halachah LeMosheh**), especially one who has not immersed himself for some time, for whom only spring water is of any avail.²⁰

17) If spring water is not available, one should use a proper mikveh of forty seah of rain water if possible (to comply with the view of **Halachos Cedolos**, that a kosher mikveh is required, **Mareh Kohen Pethach Einaim, Shalom Ve'emeth**). Moreover, some maintain that longevity is assured for those who immerse themselves in rain water mikvaos as well.²¹

18) We have a tradition from **tzaddikim**, that only kosher **mikvaos**, not those composed of drawn water, help shoctim prepare their knives properly. Therefore, tzaddikim and shoctim of high levels of piety, would

avoid examining their knives until after **teviloh**.²² This can also make a difference to soferim concerning their writing.

19) If one has no mikveh of rain water, drawn water is also kosher, i.e. plain sink water, in a pit or a structure fastened to the ground.²³ Immersion of this manner, however, bears no assurance of longevity.²⁴

20) If possible, one should see that the sink water does not run directly from the pipes into the mikveh, but should run along the ground or cement, or along anything that never fell into the category of a utensil or vessel, it must run, for at least, a distance of three handbreadths (as in **Kol Bo**, glosses of **Semag, Rivosh**). This is twelve inches (thirty centimeters) from the outset, or ten inches if more is impossible (24 centimeters), before it runs into the mikveh (for, according to many authorities, a mikveh is kosher if constructed in this manner, as is explained in **Beis Yosef** on **Yoreh Deah 20l**, and even though we rule that it is not kosher, **Divrei Chamudos** in his introduction to **Mikvaos**, states that this ruling is a Rabbinic stringency, contrary to **Imrei Esh**. Now, since this immersion is founded solely on a Rabbinic enactment, and especially in these days, when the Rabbis repealed it, the obligation is of light restrictions, and perhaps it is kosher according to all views. If not, he has gone down to the level of two Rabbinic rulings. Therefore, it is proper to do this). These things make a big difference in the country for instance.

21) But shoachim, soferim, tzaddikim and those who perform good deeds, did not rely on such lenient rulings, rather, if given a choice, they would even break the ice, if necessary to observe mikveh.

22) If one has only a vessel, there is a method to perforate the bottom of the of the vessel by making a hole as large as the opening of a bottle, and then to stop it up (approximately 2 inches by 2 inches) (see **Berurei Hamiddos** p. 32, also **Minchas Yitzchak**, that some rule stringently to require three inches, but this does not apply to our case), and to pour 40 **seahs** of rain water or sink water into the mikveh, and one may immerse himself in it.²⁵ Other authorities require making a hole the size of a pomegranate, fastening the vessel to the ground, and then stopping it up.²⁶

23) Some pious men execute the following plan in the country: From the outset, we should have a vessel, 2 ft. wide, 2 ft. long, and 6 ft. high. This is 798 liters.²⁷ or 840 liters.²⁸ or 884 1/2 liters,²⁹ or 914 liters and 3 decimeters, especially since the authorities write that we should use more water than required.³⁰ and in some places, an even amount of 1000 liters was used. In our case, however, in case of emergency, 300 liters are sufficient, which equal 320 quarts of water.³¹

24) Running water, however, is not acceptable.³² If one has nothing else, he should, at least, use this in view of the fact that **Arugas Habosem** qualifies it.

25) If no mikveh is available, some pour nine **kabbin**. over themselves. This procedure is delineated at length in **Matteh Ephraim** 606:11-16, **Kaf Hachaim**.

26) The authorities write that with a shower one can perform the rite of pouring 9 **kabbin**.³³ The water must run in a stream, not in drops.³⁴

27) The required amount is from the outset 24 quarts, and in case of emergency, 18 quarts.³⁵ According to **Diveri Yechezkel** 13, from the outset it must be 22 6/10 liters, in

case of emergency even 17 liters suffice (See **Berurei Hamiddoth, mesurah**, letter **kuf**, 65, 66), but if this too is not available, we may rely on **Divrei Yechekel**, that 11 liters and 1 1/2 decimeters are sufficient (**Shalom Ve'emeth** 34).

28) Especially today, if one has no alternative but to use 9 **kabbin** by taking a shower, he should be sure not to be stingy but to allow plenty of water to fall on himself.

29) If one has an alternative, either to use 40 **seahs** in a vessel, or 9 **kabbin**, it is better to use 40 **seahs** in a vessel (**Pitchei Teshuvah** 88, **Shalom Ve'emeth** 25, remarks that since the **Nachal Eshkol** and **Divrei Chamudos** are lenient in all cases even in a vessel, surely it is superior to 9 **kabbin**).

30) The uncleanness is visible on one's forehead until he immerses himself.³⁶

31) Even one who observes **teviloh** strictly, should not remain idle from learning Torah or prayer if it is impossible to perform **teviloh**.³⁷

32) If one cannot talk words of holy content, he should at least think about holy things.³⁸ This was the practice of Rabbi Zvi Elimelech of Dinov.

33) Some are strict, however, even regarding thoughts (see above 13).

34) But to neglect to recite **Shema** at the prescribed time or prayer during its prescribed time is definitely prohibited (**Pri Megadim, Yaabetz, Mishnah Berurah**. Concerning whether one can count uniform hours in computing the time of **Shema**, see **Shulchan Melachim**, p. 36, note 35)

35) Even communal prayer may not be superseded because of lack of **teviloh** (**Mishnah Berurah** 2). Others

rule, however, that it is better to pray alone in purity than to pray with a minyan without **teviloh** (**Mishmeres Shalom** from Koidenov, who comments that we should not follow the **Mishnah Berurah's** ruling), and this is the widespread practice (**Halachah LeMosheh** 20).

36) It is obligatory to see that there should be a warm mikveh daily.

37) The saintly Baal Shem Tov warned that, even in the case of an unavoidable situation, one should strive to immerse himself at least once.³⁹ The Rebbe of Dinov o.b.m. writes the same thing (**Mishmereth Shalom** 2:l): We have a tradition from the Baal Shem Tov that whoever immerses himself once will suffer no harm.

38) One who practices **teviloh** even nowadays fulfills a mitzvoh of the Torah.⁴⁰ And his body becomes purified (ibid. quoting **Chinuch**). Moreover, it is accounted in Heaven as though we had fasted one day (**Rachamei Ha'av**).

39) **Sefer Lev Sameach** writes in name of Grand Rabbi Shalom of Belz that a scholar is very susceptible to colds because of his weakness. The Rabbis, therefore, testify that he who is careful not to neglect **teviloh** will live long, despite his weakness. (**Berachoth** 22). A similar statement is found in **Responsa Arugath Habosem** (**Orach Shim Orach Chaim** 19). **Minchas Shabbos** writes that what people say that one can become ill from **teviloh** in a cold mikveh, is completely untrue.



SHAAREI SHALOM

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SHAAREI SHOLOM ON LAWS OF MEZUZOH

Chapter

Places requiring Mezuzos

1) When buying or affixing a **mezuzoh**, one's complete intention must be to fulfill the mitzvoh.¹ If he intends it to protect his home, however, it does not protect.²

2) Every G-d-fearing person who wishes to live in his home without fear of evil spirits, should affix a **mezuzoh** to every door (287:4, **Shach**).

3) If one owns a hotel, an inn, or any similar establishment, whose purpose is to furnish place for guests for a few days, regardless of whether it is for money or purely for the mitzvoh, the proprietor is obliged to affix a **mezuzoh** to every doorway (**Aruch Hashulchan** 286:48). The guest, however, may occupy the room even if the landlord does not affix a **mezuzoh** to the doorway. Also, the officers of yeshivos are required to affix mezuzos to dormitory rooms.

4) If one has a non-Jewish worker (this is prevalent mostly in hotels, camps, apartment houses, etc.) to whom he gives a separate room, the Jewish landlord is required to affix a kosher **mezuzoh** to its doorway.³

5) All doors in the house required mezuzos. ⁴ even if one door is locked and is not being used, and a large carton blocks it, it nevertheless, it requires a **mezuzoh** however, without a blessing.⁵ if this was done before the door was ever used. Even rooms for small children require mezuzos.⁶

6) it is preferable to personally put on the **mezuzoh**. ⁷ and from the outset one may not affix a **mezuzoh** on a place where someone else is required to do so, without his knowledge ⁸

5) From the outset, a man should affix the mezuzoh. If a woman did so, it is valid after the fact, therefore advisable to advance the inspection to the preceding months.

6) In addition, it is apropos to mention that, when one gives his **tefillin** and mezuzohs to be examined, he should request of the sofer to consider everything related to the **parshios**, e.g. whether the **retzuos** are wide enough, whether the square of the **battim** and stiches is intact, to blacken the **tefillin**, and also to request that even if the **parshios** are kosher, whether they can be beautified in any way (Naturally, one must go to additional expense for these things), and one should request of the sofer to teach him how to make the **keshet**, (the knot) larger or smaller, because, otherwise, the **keshet** sometimes becomes looser by itself, and the **tefillin** slips down below the proper place.

One should ask the sofer whether there is any way to improve his **tefillin** for it is written in the practice of **Yismach Moshe**, that one must be very meticulous concerning **tefillin** and **mezuzos**.

8) Even if one occupies a dwelling outside of his domicile, e.g., if one resides in the suburbs, yet keeps an apartment in the city, or vice-versa, the temporary dwelling requires proper mezuzos, even if he stays there but once in ten years.⁹

9) If one does not affix a mezuzoh, he violates a positive commandment every minute.¹⁰

10) Some authorities rule that if someone failed to affix a mezuzoh to a room, and it is now Shabbos or Yom Tov, if he has another room, he may not remain in the room lacking the mezuzoh. If not, he may occupy it.¹¹

The same applies to weekdays if it is impossible to obtain a mezuzoh¹². Others are lenient regarding Shabbos and Yom Tov.¹³ Others rule more stringently, requiring the occupant to go out into the street.¹⁴

Concerning relinquishing ownership, see. **Halachah LeMosheh** 11:6f. One should, therefore, lose no time, but affix a mezuzoh as soon as he becomes obligated to do so.

11) Not affixing a mezuzoh to a cellar door, or someplace else where it is required, is analogous to going without tefillin¹⁵.

Chapter 2

The Order of Affixing the Mezuzoh, Its Place, and Its Blessing

1) The place for the mezuzoh is the beginning of the top third of the height of the door¹, i.e. the bottom of the mezuzoh should be at the beginning of the top third. We must, therefore, be careful to measure the height of the doorway, and two thirds up from the floor we affix the mezuzoh.

Should this place be higher than the shoulders, one should consult his rabbi, since there is a dispute among the authorities concerning this point.²

In any case, it is an important aspect of beautification for someone building a house, to avoid making the doors too high, so that the top third should begin as high as his shoulders, and for beautifying a mitzvoh, the Rabbis o.b.m. testify that one merits to see the salvation.³

3) Baal Shem Tov o.b.m. is quoted (**Daas Kedoshim**, 289) as having stated that a mezuzoh should not be in an iron case. Obviously, if one wishes to assure himself against rain, theft, or the likes, he should not be concerned with this, and surely not hesitate to affix the mezuzoh because of this.

4) Some authorities maintain that the nails with which a mezuzoh is affixed to a doorjamb must be fastened so firmly to the doorjamb, so that is impossible to remove them except with a tool and with force (**Daats Kedoshim**). The mezuzoh should surely not be attached with Scotch Tape. Where the doorposts are metal, a block of wood should be cemented to the doorpost and the mezuzoh should be nailed to it.

5) We must be careful not to drive the nails into the parchment itself, even into the margin, where there is no writing.⁴

6) From the outset, one should affix the mezuzoh slightly on a slant.⁵ This means that the top of the mezuzoh should slant toward the house, and the bottom toward the outside.⁶ If one does it in the opposite manner, he should adjust it without reciting the blessing (M.Z.A. 11:6). As long as it appears slantly to the human eye it is sufficient.⁷

7) If the bottom was placed upside down, i.e. with **Shema** on the bottom and the bottom line on the top, one has not fulfilled the mitzvoh even after the fact.⁸

Therefore, one must be very careful before placing the mezuzoh into the case, that it is being placed in the proper position, for if not, G-d forbid, he will possibly live in his house for years without a mezuzoh.

8) If one inadvertently omitted the blessing, he can no longer recite it.⁹

9) If one has several mezuzos to affix, he should have in mind when reciting the blessing, that it applies to all the mezuzos, and not to speak until he has finished affixing all of them.¹⁰

Chapter 3

Places Requiring Mezuzos

1) A mikveh or a bathhouse requires no mezuzoh (284:4), but the door to the first room, where the attendant sits, does require one.

2) A garage requires a mezuzoh, but without the blessing.

3) A store, factory, office, as well as other places of business, require mezuzos without reciting a blessing.¹

4) If one removes a mezuzoh in order to examine it and returns it on the same day, he should not recite the blessing.² If it is attached on the following day, he must recite the blessing.³

If it is attached on the same day, after several hours, he should think the words of the blessing, but not pronounce them.

5) If the mezuzoh was found to be **possul**, and it is replaced by another one, according to some authorities, a blessing must be recited.⁴

Therefore, one should think of the words of the blessing, but not pronounce them.

6) Even though there is a minimum area to require a mezuzoh, a hall from which we enter the other rooms, or a small room which we enter from the street, and from there enter the other rooms, even if they are less than the minimum area, they require mezuzos.⁵

7) It is common practice today, both in Eretz Yisrael and in the Diaspora, to build porches attache to the house. One should know that this requires a mezuzoh (provided it has the minimum area). There is, however, one difference due to the fact that if hs no roof; it has other regulations concerning the requirement to recite the blessing, viz. if it is open to the house, we must recite the blessing, otherwise not. This applies to a porch that usually does not have a roof. An ordinary room that does not have a roof, however, does not require a blessing.

Chapter 4

Respect for the Mezuzoh

1)When we sweep the floor, we should not gather the dirt near the mezuzoh, but on the opposite side (**Kitzur Shalo**). It is reported that, during the period of the Spanish Inquisition, if one of the Marranos was seen sweeping the dirt away from the side of the mezuzoh, it was said that he was still behaving like a Jew, and he was killed as a martyr.¹

2) If a mezuzoh falls down without the case, there is a dispute whether one must fast.²

3) Some authorities rule that if one rents a dwelling for thirty days or more, that he must affix a mezuzoh immediately.³

Whereas others rule that we must do so only after thirty days.⁴ Others rule that it is optional; if he wishes to, he may

put it up and recite the blessing.⁵ It is common practice to affix the mezuzos immediately upon moving in, and to recite the prescribed blessing.⁶

4) In summer dwellings, we must put up mezuzos without a blessing.⁷

5) One who has mezuzos on his doors and wishes to replace them with others of higher quality, it is preferable to remove them first for inspection and then to replace them with the superior mezuzos⁸ without a blessing; see **Maharam Shick** 288 and **Maharsham Yoreh Deah** 7) There are, however, others who do not permit this.⁹

One must, therefore, consult his rabbi.

6) When one moves out of a dwelling, he may not remove the mezuzoh if another Jew is moving into the dwelling, but he may demand payment from the new tenant, i.e. the value of the mezuzos he is leaving.¹⁰ If he does remove his mezuzos, he puts himself into grave danger, G-d forbid¹¹. If he hesitates to leave expensive mezuzos, he must consult his rabbi.

7) Some authorities rule that, if one touches a sefer Torah, **tefillin**, **mezuzos**, a **megilla**, or the like, during a meal, he must wash his hands again.¹² but most authorities do not require it.¹³



Chapter 5

The Supernatural Qualities with which the One Who Observes the Mitzvah of Mezuzoh is Endowed, Instances that Require Exactitude and Time for Inspeccion

1) As punishment for neglecting the mitzvah of mezuzoh, young children die, G-d forbid.¹

2) It is a Jewish custom that, if one is seriously ill, he gives his mezuzos to be inspected (**Taam Hatzevi**). Similarly, **Likutei Mahariach** writes that tefillin that belonged to a deceased person must be inspected before using.

3) We may not write on the outside of the mezuzoh the name **Sha-dai**, because it becomes erased through everyone's placing his hand on it.²

4) I must call the public's attention to the practice of neglect the inspection of mezuzos of **battei midrashim**. Apparently, this practice stems from the halachah in the **Shulchan Aruch** (291), that a public mezuzoh requires inspection but twice in fifty years. This is, however, an error, since this ruling refers only to gates of cities and provinces, and the like (**Rashi, Yoma 11, Bach and Responsa Chasam Sofer 283**), but mezuzos of **bottei midrashim** that have officers who take care, require inspection twice every seven years (**Lishkas Hasofer, Misgeres Zahav**). Moreover, nowadays, many bottei midrashim are owned

privately by rabbis, making them private houses in any case. It is, therefore, the duty of the rabbi to arrange the inspection.

All yeshivos, **chadarim**, camps, hotels, **bottei midrashim**, and girls' schools that belong to a private owner (or, even if they do not, if there is an individual responsible for the institution) are required to inspect the mezuzos, at least, twice every seven years, and not to disregard a law of the **Gemara** and the **Shulchan Aruch**.

5) *It is advisable to remove the mezuzos before painting the apartment; lest they become damaged by paint penetrating the interior of the case. That is an opportune time to have them examined. It is advisable to wrap mezuzos in Saran Wrap to preserve them (Rabbi Moshe Feinstein).*

6) *If there is an old mezuzah which we do not wish to bother removing, yet we fear it is no longer kosher, we may not affix a new one while the old one is still attached to the doorpost. This constitutes adding a mitzvah, a practice prohibited by the Torah.³*

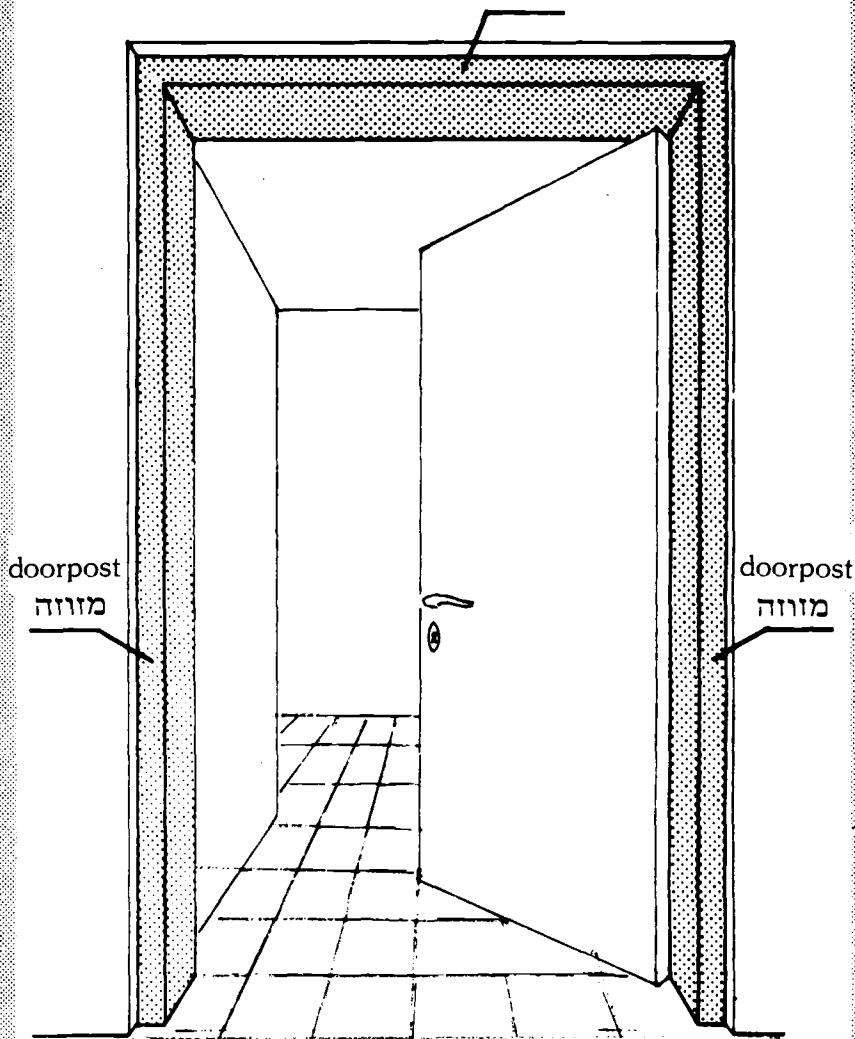
we must first remove the old mezuzah, and then affix the new one. If the old one is undetectable from the outside, no one knows where it is, we may affix the new one without removing the old one. We should purchase beautiful mezuzos.

7) It is obligatory to inspect **tefillin** and mezuzos twice in seven years. Pious people, however, inspect them every year during the month of Ellul⁶. We must note that sometimes the sofer is rushed, during Ellul, by the multitudes of pious Jews, who wish to have their **tefillin** and **mezuzos examined**. **It is, therefore, advisable to advance the inspection to the preceding months.**

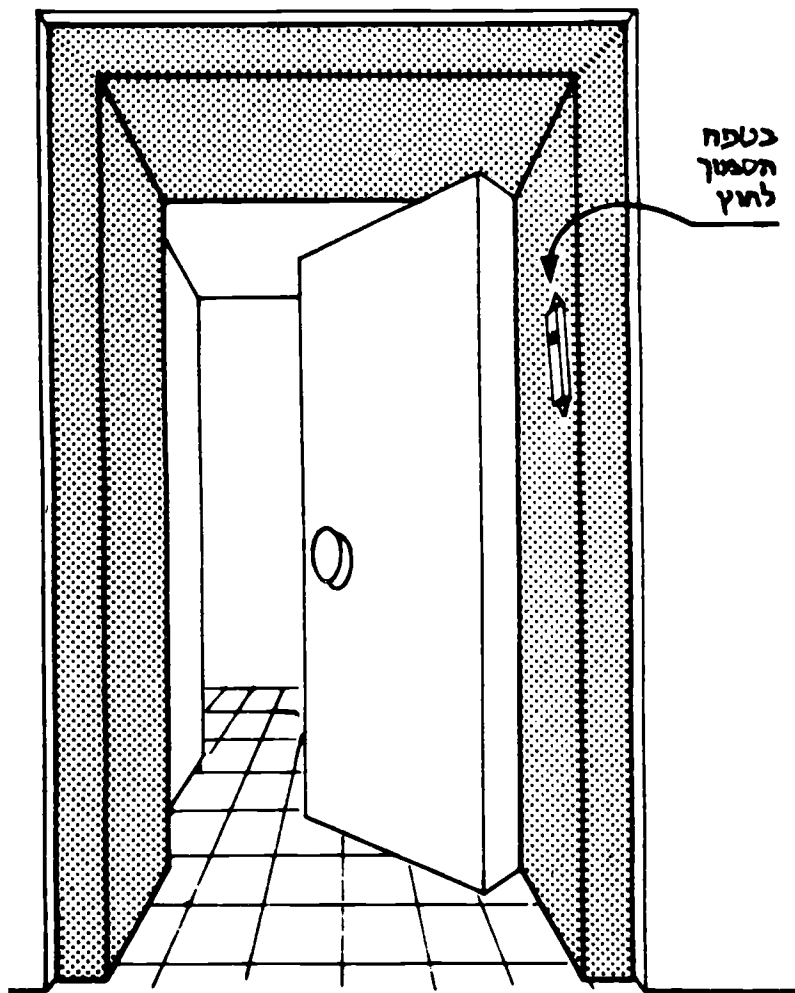
8) **One must be very careful, when blackening his tefillin** as many laymen do, not to allow any dye to leak into the **battim**, where it will spoil the **parshioth**.

9) A walk-in requires a mezuzah even though it is smaller than the minimum requirement (**Chidushei Rabbi Akiva Eger** 286).

ציורי משקוף ומזוזות
 Illustrations of a lintel and doorposts lintel
 משקוף



מקום קביעת המזוזה The place for affixing the mezuzoh



The place for affixing the mezuzoh מקום קביעת המזוזה

משקוף

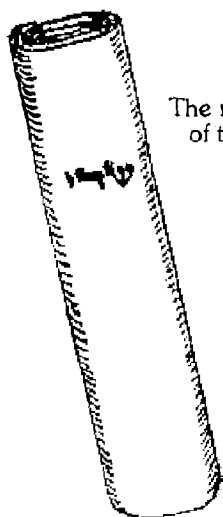
מקום
קביעת
המזוזה

doorpost
מזוזה

doorpost
מזוזה

The place for affixing the mezuzoh

Taken from Sidur Minchas Yerushalaim



כורכה מסופה לראשה דהיינו
מאחד כלפי שמע כמו ציור

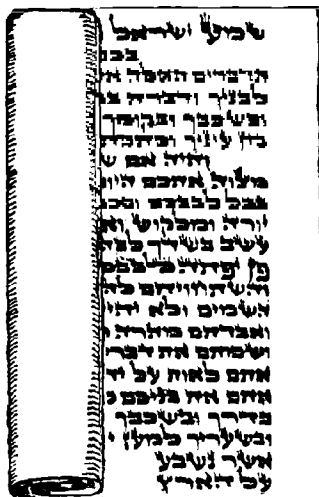
1

The mezuzah is rolled from the end of the line to the beginning, as in

Illustration 1.

תמונת המזוזה מכורכת,
בשיפוע ראשה כלפי מימין
מיכנת לקבוע בדלת כמו
ציור 2

אזוי זעהם אוים דיא מזוזה
צוזאמען געוויקעלט. מען
שלאנט צו דיא מזוזה מיט
דעם אויבערשמען עק צו
דער שטוב אזוי ווי בילד 2



1

2 Illustration of the mezuzah rolled up. It is affixed diagonally, with the upper end toward the interior, as in Illustration 2.

It is wrapped in paper or placed in a glass case, (so that the letters of G-d's Name will not be erased from constantly touching it (with the hand)). It is affixed to the right side of the entrance, in the beginning of the top third of the height of the entrance, as in Illustration 3.



כורכין אותה בנייר, או מניחין עליה
זכוכית, (שלא ימחקו את השם בהנחת
היד בכל פעם). וקובעין אותה מימין
הכניסה, בהתחלת שליש העליון בגובה
הפתח, כמו ציור 3
(ואם הפתח גבוה הרבה, יניחה נגד כתיפיו)

מען לענטס אויף דער מזוזה סאפיר אדער
גלאז, (עס זאל זיך ניט אברייבען דיא
אותיות פון דעם „שם“ מיטן ארויף לע-
גען דיא האנד). מען שלאנט צו דיא
מזוזה און דער רעכטער זייט פון דעם
איינגאנג, אין אנהויב פון אויבערשמען
דריטעל אין דער הויך פון דער סיר,
אזוי ווי בילד 3

(אז דיא סיר איז שטארק הויך שלאנט
מען צו דיא מזוזה קעגען דיא אקסעל)

(If the door is very high, the mezuzah must be affixed opposite the shoulders.)

The shape of the letters to teach the children to recognize them. See Kitzur Shulchan Aruch 24:5: "If doubt arises concerning any letter, and in order to determine it's validity, it must be shown to a child, neither smart nor stupid, i.e. one who does not understand the matter, but recognizes the letters." Hence, he must learn to recognize the letters as they are written in the sefer Torah.

אב גדר הו זח טי

כך לבוב צץ סע פף

ץ קר עידת

The letters should have three small zeyins on the second part of the letter. The soferim

write in sifrei Torah and mezuzos as, "דיו", and in tefillin as, "דיו", (according to the kabbalah of Arizal).

אב גדר הו זח טי כך לבוב צץ סע פף קר עידת

האותיות ש, ע, פ, ג, ז, ג, ק יש לכל אחת מהן בראשי שמאל שלשה זיוני. דיא אותיות ש, ע, פ, ג, ז, ג, ק זענען מיט דריי קליינע זיון-ליך פון אויבען. "ח" גהגו הסופרים לכתוב בספר תורה ובמזוזה "דיו", ובתפילין "דיו", (עפ"י קבלת האר"י ז"ל) דיא "ח איז פון "דיו" און אייך פון "דיו".

Scribes' ink is made by various methods (see Keses Hasofer, Meir Einei Hachamim, and Tikkun Soferim). The easiest method and most popular one is as follows: 30 grams of gum arabic, 30 grams gallnuts, preferably crushed 1/4 liter water, Mix all ingredients and boil over the fire until only 1/2 is left. After it cools off, it is suitable for writing.

In Russia, the soferim were accustomed to making ink by the following method: 2 liters spirit, 1/2 lb. gallnuts crushed into large particles and to put them into the spirit to soak (for ten days) until the spirit turns red. Then the spirit is poured into a frying pan and ignited. After that, burnt ferrous sulphate is added, 8 grams, gum arabic 8 grams, crushed sugar 5 grams and the ink is permitted to burn until only 1/3 remains. Then is the best type of ink. The remainder may be used by adding a little water and boiling it a second time until it becomes black. This ink, however, is not good as the first

Kuntres Darchei Moyshe-Ways of Life

Chapter I

Important Rules - For All Mitzvos

1) The *Zohar* (*Terumah*) states that a person must pay for every mitzvoh he does (introduction to *Chareidim*).

2) Even mitzvos of Rabbinic origin must also be purchased for money.¹

3) If one has the wherewithal to purchase the mitzvoh for money, yet he does it for nothing, by receiving a gift, he receives no reward for it.² One must, therefore, make certain to pay for an ethrog, matzos, and whoever eats in anyone's *sukkah*, even a son-in-law, who is a guest of his father-in-law must participate financially by contributing to the expenses of the *sukkah*, the matzos, the wine for kiddush and *arba kosos*, and the like, concerning all other mitzvos, because, according to the kabbalists,³ a mitzvoh which is not paid for has virtually no value.

4) According to the *Zohar*, before one pays for a mitzvoh, he must prepare the money and say, "I prepare this money for such and such a mitzvoh."

5) Some rule that we may not recite a blessing over a mitzvoh that was not paid for.⁴ Although we do not adhere to this ruling, we must, nevertheless, reflect on the gravity of performing a mitzvoh without paying for it, and, if at all possible, to pay for every mitzvoh.

6) The kabbalists write that it is proper for a person to give as much money as is asked of him, or a mitzvoh, and

not to stand and bargain as the merchants do. He should surely not say, "for that price, I do not intend to buy the esrog," for that constitutes a degradation of G-d's mitzvoh.⁵ Such was the practice of Rabbi Isaac Luria Ashkenazi o.b.m. better known as Ari Zal. Sometimes he would put down a bag of money before the dealer and say, "take as much as you want, but give me the mitzvoh."⁶

8) If a mitzvoh is performed by a number of people, each one is rewarded as though he would have performed the mitzvoh by himself. This is the origin of the custom of the *chevra Shass*, each member of which completes a tractate every year, and the entire membership makes an annual *sium* on *Shass*. This is accounted as though every member had finished the entire *Shass*. Similarly, a *sefer Torah* is written with the participation of many.⁷

9) Respect for a mitzvoh is not planning how to do or prepare it while in the lavatory, e.g. to plan the building of the *sukkah*, the grinding of the wheat and the baking of the matzos, etc.⁸

Chapter 2

Mitzvos with Intention

1) Before performing a mitzvoh, one must have in mind that he intends to perform the mitzvoh as the Creator commanded.¹ The obligation is ordered by the Torah² Even a Rabbinic ordinance requires intention from the outset³. According to some authorities, one has not fulfilled the mitzvoh even after the fact unless he had intention to do so.⁴ Some rule that if one did not have intention to fulfill the mitzvoh of reciting the Hallel, he must repeat it without a blessing.⁵ This intention must be pronounced orally.⁶

2) In *Kad Hakemach* we find that one must have three intentions before reciting *Shema*, to wit: 1) the mitzvoh of learning Torah, 2) to fulfill the mitzvoh of reciting *Shema*, and 3) to fulfill the mitzvoh of intention, which, in itself, is a Torah obligation according to many authorities.

3) In conclusion, we must have intention to fulfill every mitzvoh we perform, both Biblical and Rabbinical. Before performing a Rabbinic commandment, we must intend to fulfill the mitzvoh of⁷ “and you shall do according to the thing...and you shall not turn away...⁸

4) In addition to the intention to fulfill the commandment, we must have in mind the intention to fulfill the commandment of intention (*Kad Hakemach*) If one had no intention to fulfill a mitzvoh of the Torah, he did not fulfill it. The same is true of a Rabbinic enactment performed through speaking.

Nonetheless, there are various details in this matter. Therefore, concerning a *fait accompli*, one must consult a competent rabbi. From the outset, however, all authorities concur that we must have intention to fulfill the mitzvoh, and we must pronounce this intention orally (as aforementioned). When we may not talk, we must have this intention in mind.⁹

Various Examples

Let us cite several examples from the halachic authorities. The same applies to all mitzvos.

1) Before reciting *Shema*, we must have intention.¹⁰ See below II.

2) Before reciting the section dealing with *tzitzis*, we must intend to fulfill the mitzvoh of mentioning the departure from Egypt.¹¹

3) Before the blessings on the Torah, one must have two intentions, that of the blessings of the Torah, and that of the study of the Torah itself.

4) Before the confession following the *Shemoneh Esrey*. This too is a positive commandment.¹²

5) Before reciting Grace after Meals.¹³

6) Before the blowing of the shofar.¹⁴

7) Before the mitzvoh of sukkah (625).

8) Before washing to eat.¹⁵

9) Before putting on tzitzis or tefillin (8,25).

6) So we find scattered throughout the rabbinic literature the intentions we must have for every action or deed, e.g. in the *Hanhagos Tovos*, good practices, of *Yismach Mosheh* (23); When one goes with his head covered, he should think to fulfill the mitzvoh of covering the head and the mitzvoh of not going with the head erect for four cubits.

7) I remind myself that once I chanced to be at a banquet with the saintly Grand Rabbi of Skulene. It happened to bring him an item he required. He, immediately, asked me whether I had intended to fulfill the mitzvoh of *gemilus chasadim*, acts of kindness.

You can also find in *Shulchan Hatahor* and *Kaf Hachaim* a formula to recite before eating. This includes the intention for a series of mitzvos we fulfill at a meal, viz. washing the hands, blessings before partaking of food, dipping bread in salt, talking of torah, washing before Grace after meals, Grace after meals, the invitation to recite Grace when three males eat together, Kiddush on Sabbath and festivals, recited immediately before the

meal, enjoyment of the Shabbos, the two Shabbos loaves, eating fish (*Magen Avraham* 242) etc.

8) At this time, I wish to call your attention to certain mitzvos for which a formula has been composed to recite before performing them. It is, indeed, surprising that no mention is made of the intention to fulfill the mitzvoh.

1) The prayer, beginning with the words, "*Hareini mithattef.*," *Behold I enwrap myself, recited before putting on the tallith. It is proper to add the following:*

הַרְנִי מִתְעַטֵּף גּוּפִי בְּצִיצִית לְקַיֵּם מִצְוַת בּוֹרְאֵי שָׂצוֹנָו לְהִתְעַטֵּף בְּצִיצִית,
בְּכַתוּב בַּתּוֹרָה, וְעָשׂוּ לָהֶם צִיצִית עַל-בְּנָפְסֵי בְּגֵדֵיהֶם לְדוֹרוֹתָם, וְכֵן תִּתְעַטֵּף וְכוּ'

Behold I enwrap my body with a fringed garment, to fulfill the commandment of my Creator, Who commanded us to enwrap ourselves with a fringed garment, as is stated in the Torah, "And they shall make for themselves fringes on the corners of their garments to their generations, and so may my soul ... (Siddur Reb Koppel). See below, Laws of Tzitzis, and in Emek Yehoshua, for a slightly variant wording.

2) The same is true of the prayer, "*Yehi ratzon*," recited before the mitzvah of lulav and ethrog. We should say, as follows:

הַרְנִי מוֹכֵן וּמְזַמֵּן לְקַיֵּם מִצְוַת בּוֹרְאֵי לֵיקַח הָאֲרָבָעָה מֵיָנִים הָאֵלֶּה, לְזֵכֶר
וְאַתְרֵיג וְהִרְס וְעָרְבָה, כְּמוֹ שְׂכָתוּב, וּלְקַחְתֶּם לָכֶם ... פְּרֵי עֵץ הָדָר, כַּפַּת תְּמָרִים
וְעֵנָף עֵץ עֲבוֹת וְעָרְבֵי נַחַל, וַיְהִי רָצוֹן וְכוּ'
וְתַרְיַג מִצְוַת הַתְּלוּיִם בָּהּ

Behold I am prepared to fulfill the commandment of my Creator to take these four species: the palm branch, the

ethrog, the myrtle, and the willow, as is stated in the Torah: "And you shall take to you the fruit of goodly trees, palm branches, and bows of braided trees, and willows of the brook, and may it be your will..."

We should not forget, when we wake up in the morning to have in mind to fulfill the mitzvoh of tzitzis when we put on the tallis koton.

3) Consequently, it is important also, in the case of tefillin and *sukkoh*, although there is a formula already to recite, that we have in mind what we say. The same is true of the counting of the Omer.

4) Those mitzvos for which the Torah gives a reason, we must have the reason in mind, as well as the mitzvoh itself.¹⁶

5) When avoiding infracting negative commandments, too, we must have intention.¹⁷ Therefore, when we cut our hair, we must have in mind to fulfill the commandment of not rounding the corners of the head, and not destroying the corners of the beard. Likewise, when we refrain from talking, we should have in mind to fulfill the interdiction of falsehood, slander, gossip, and scorn.¹⁸

6) The Kabbalists write¹⁹ that we must fulfill all 613 commandments. Now, since it is impossible to fulfill them all, the *Derech Pikkudecha* third introduction, suggests several plans: 1. for the mitzvoh he has no possibility of performing, when his friend fulfills them, he should assist him, either physically or financially; 2) he should say before every mitzvah, :

הֲרַגִּי מִתְעַשֶּׂה גּוֹפִי בְּצִיּוּת לְקַיֵּם מִצְוֹת בּוֹרְאֵי שָׂעוֹנֵנוּ לְהִתְעַשֶּׂה בְּצִיּוּת,
בְּכַתּוּב בַּתּוֹרָה, וְעָשׂוּ לָהֶם צִיּוּת עַל-בְּנֵי בְּגֵדֵיהֶם לְדוֹרוֹתָם, וְכֵן תִּתְעַשֶּׂה וְכוּ'

הרני מוכן ומזמן לקיים מצוות בוראי ליקח הארבעה מינים האלו, לולב
ואתרוג ונהדס וערבה, כמו שקתוב, ולקחתם לכם ... פרי עץ הדר, כפת תמרים
וענף עץ עבות וערבי נחל, ויהי רצון וכו'

and the 613 ומריג מצות התלויים בה

mitzvot dependent upon it; 3) those mitzvos that are equal to all the mitzvos together, such as tzitzis and Shabbos, must be observed with greater stringency; or the first and last mitzvot to fulfill as we should.



חטעם רבוחינו הגה"צ הביד"צ שליט"א

הודעה

היזת ונודע לנו כי ישנם סופרי סת"ם שאינם בקיאים בהלכות
הנוגעות לסופרים, ויוצאים ע"כ מכשולים חמורים, ומכשילים
את הרבים.

ע"כ על הקהל להיזהר שלא לקנות ס"ת תפילין
ומזוזות, אלא מסופר שידוע שבקיא בהלכות
אלו. וירא"מ.

ומטעם הביד"צ ינתנו קבלות לסופרים ידו"ש
שימצאו בקיאים בהלכות אלו ושאפשר
לסמוך עליהם.

שבת תשל"ב

הביד"צ דפעה"ק ת"ו
העדה החרדית ירושלים ח"ו

YITZCHOCK YERANAN

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In 1935 about 100 of Europe's most prestigious Rabbis and Jewish leaders signed a declaration setting forth the urgent need for an organization to improve observance of the mitzvos of Sefer Torah, Tefillin and Mezuzah. Below is the last paragraph of this declaration and the list of participants:

...מצוה גדולה שבכל עיר יהי איזהו אנשים שיעוררו בעניני סת"ם ויחאטפו ליד סניף חברה שומרי סת"ם בקהלתם. והרב ומו"צ יהי בראשם. ואשרי חלקם כשיסייעו לזכות הרבים. וזכות הרבים יהי תלוי בהם. והי' בעזרתם שיפעלו לטוב. כי ישראל קדושים.

אחינו בני ישראל! עת צרה היא ליעקב. ועלינו לשוב אל אלקינו יח"ש לתורתו ולמצותיו. וכאשר השלשה מצות הנ"ל המה ממצות העקריים מיסודי היהדות ונפדצו כ"כ. עלינו להשתדל להקימם ולהחזיר העטרה ליושנה. בטוחים אנחנו כי בהתרוממות הקדושה משלש קדושות אלו תרומם קרן ישראל שנאמר בהם שלש קדושות. ויקיים בנו וראו כל עמי הארץ כי שם ד' נקרא עליך וכו' שזה תפילין שנדאש (ברכות ד"ו). וקשר של תפילין צריך שיהי למעלה כדי שיהיו ישראל למעלה ולא למטה (מנחות דל"ה ע"ב). וכל התורה הוקשה לתפילין שנאמר למען תהי' תורת ד' נפך. וכא"ו א' יתברך הוא וכ"ב באריכות ימים הנאמר במצות הנ"ל. וישפיע לו הש"ת ברכה והצלחה עד בלי די ונוכה בולנו לחשועה כללית במהרה בימינו אכ"ר.

נאום צבי חזקאל מיכלואן בעד הרבנים הפה.
 נאום צבי הירש פרידלנב אבדיק בוסקוביץ הגליל.

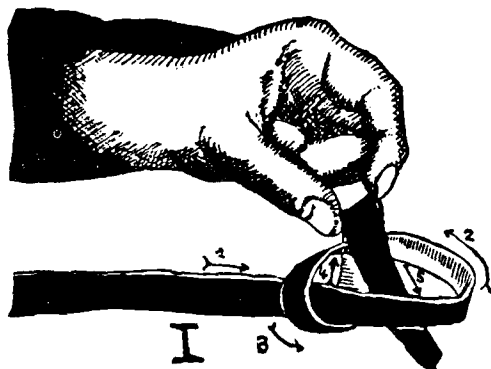
אגרת הרבנים כמלין
 אברהם מרדכי אלטר מגור
 אורי יהושע אשר אלתן מקאליצ'ה
 אברהם אבאלי ראפפורט אבדיק קיעלן הגליל
 אברהם יעקב הלר הורוויץ אבדיק פראכנעז הגליל
 אהרן לערנץ אבדיק ירושם הגליל
 אברהם משה ברה"ק זצ"ל פאפאלניץ
 אברהם מנחם ברה"ק מלאסאן זצ"ל
 אלימלך שפירא ברה"ק הרצ"ה וצוקלעה'ה קאונץ
 אלעזר שלמה ברה"ק משה'ה זצוקל'ה קאונץ
 אלעזר מיל' מישעל אבדמ"ק טורק'ה הגליל
 אלי ליטשין חוסי'ק טרעא
 אלטר עזריאל מאיר ארנ' מולניץ
 אהרן מעלואן ברה"י ד"ל סטאלין
 אברהם נתן זעלבערג אבדיק בלאטק'ה הגליל
 אהרן לייבש הברן אבדיק לובאבלי
 אהרן נפתלי זאנבלאוויטש מ"צ בוראשא
 אלי באמבאן אבדיק האלעפז'ה הגליל
 ב' דראן רבא דק"ק קראק
 משה שמואל לייבער רב"ד
 ברוך יצחק שבי הלר אבדיק פולטסק
 דוד ברה"ק וצוקלעה'ה סאטשניץ
 דוד בער אבדיק אחרונק
 זלמן סאראצקין אב"ד הלעק
 חיים עזר' בראדוויטש מוילנא
 חיים אשר מראזישקין
 חיים יחזקאל שטרק מוילנא
 חנוך דוד ברה"ק זצ"ל ספילן אבדיק ווילנא
 חיים מרדכי בירנרשא אבדיק שענעבז הגליל

יהושע יעקבאל אבדיק שענעבז הגליל
 יחזקאל נח אבדיק ראווא מאן
 ישראל לערנעבז חוסי'ק בעליץ'ביאלא
 משה ברה"ה יוסף זצ"ל (באין קראק)
 מאיר שלום שענדראוויץ חוסי'ק באליסטאק
 מנחם מענדל ברה"ק זצ"ל (ספיאקווא)
 משה מרדכי ברה"ק זצ"ל (טרסק)
 מנחם דוד כהרוב הק' זצ"ל קאסאנר
 מנחם יצחק ספראנא
 משה יהודא ברה"ק זצ"ל קאסאנר
 מרדכי באאמיר זצ"ל בעלזא חוסי'ק בלטוריא
 משה חיים לויא אבדיק פרעשע
 מרדכי חיים סאנאלאוויטש אבדיק אחריל
 משה מיכל הברן מ"צ בוראשא
 עקיבא הברן ראפפורט רב בראנעץ
 קלימנס קלימ'ש ברה"ה'ה זצ"ל ספיאצענץ
 ראובן יעקבאן אבדיק סאטשניץ הגליל
 ראובן יהודא נייפלד אבדיק גורדורא הגליל
 ראובן צעלינעבערג אבדיק ראדמישלע או"ם
 שלמה דוד כהנא בעד הרבנים בוראשא
 שמואל יח"ד אלעזר ברה"ק מרמיר זצ"ל מאדאן
 שמואל שלמה לייבער ברה"ק זצ"ל בראדווי
 שלמה עררין אבדיק בארשטיין הגליל
 שמואל הלר ברוט אבדיק טשענעבז
 שרגא עיביל הלר ווילנע אבדיק בוסטאש הגליל
 שם קלינבערג ברה"ה'ה זצ"ל מוואלעש
 שמה צעלינעבערג אבדיק קלימנס'ה הגליל
 שלמה מערקער אב"ד ראבאטא בוראשא

חיים יהושע נוסשענבערג בעד הרבנים בוראשא
 חיים סופער בעד הרבנים בוראשא
 חנוך צבי הברן אבדיק בענדן הגליל
 סוכי הורוויץ אבדיק סאניץ
 טוביה טענטאן אבדיק סוסטשין
 יצחק זצ"ל קאקאן אבדיק סאקלוב
 יהושע עזראל באאמיר זצ"ל ספאריסקוב
 ירמ' קאליש ברה"ק זצ"ל סאטשניץ
 יהושע אשר מוטוואקס (פאריסאוו)
 יצחק מנחם מענדל ברה"ק זצ"ל (אלבמנד)
 יחזקאל הלר באאמיר זצ"ל מאנטשטאוויץ
 ישראל שפירא (גראדזיסק)
 יצחק ציון אב"ד חר"ה לבני הגליל
 יוסף בעלזא זצ"ל סאטשניץ
 ישראל יצחק ברה"ק זצ"ל סקענעצ'יץ
 יצחק יהודא יחזקאל אייניק לעווארטוב חוסי'ק קראק
 יוסף יצחק סטראוסאן (ליבאוויטש)
 יהודא ליב פ"ה אב"ד סלאבניץ הגליל
 יצחק מאיר קאנאל בעד הרבנים בוראשא
 יעקב מאיר כהנ"ב בירסאן (ווארשא)
 יעקב וויבשיטשין בעד הרבנים בוראשא
 ישראל הלר ספירלבערג אבדיק יארסלב הגליל
 ישראל יחזקאל פרידלנב אבדיק זאקשעוויק הגליל
 יחזקאל מאיר סאנאלאוויטש אבדיק סלאווא הגליל
 יצחק סרעביניץ אבדיק זאקאטשין
 יעקב מנחם מענדל סארגענבערג אבדיק ווענעבז הגליל
 ישראל יוסף לויא אבדיק קאמלנא הגליל
 יהושע צבי'ה סלאטא אבדיק וואלע בוראשא
 יחזקאל הלר קעסנעבערג אבדיק רארם הגליל

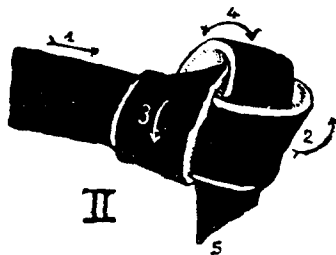
קשר תפילין של יד (אשכנז)

Kesher Tefillin she yad (Ashkenaz)



צד השחור של הרצועה שים נגד פניך, וקח קצה הרצועה בימינך והעביר אותה על-גבי צדה הארוך, כעגיבה ותחוב אותה דרך עליה כמו ציור I

בעתם ריא שווארצע זייט רצועה צו יד, דעם שפיץ רצועה אין דער רעכטער האנד, און בייג איהם אריבער דער לאנגער זייט פון דער רצועה און ציה דורך דעם שפיץ רצועה אויבען ארום אזוי ווי בילד I



אחר שתהדק את הרצועה תראה תמונת II כמו ציור II

נאך דעם איינציהען זעהט דאס אים ווי א אזוי ווי בילד II



המוך את הרצועה בצד השחור לחוץ והגה צדה הארוך על צד הקצר כעגיבה כמו ציור III

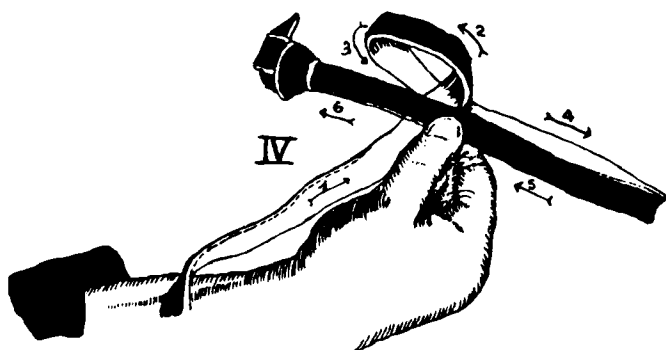
דעעה אום ריא ווייסע זייט צו יד, און לעג ווי א שליף ריא לאנגע זייט איבער דער קורצער זייט, אזוי ווי בילד III

Take the black side of the retzuah toward yourself, and take the end of the retzuah and bend it over the long side of the retzuah, inserting the end over it as in Fig. I.

After you tighten the retzuah, you will see the form of a "yud," as in Fig. II

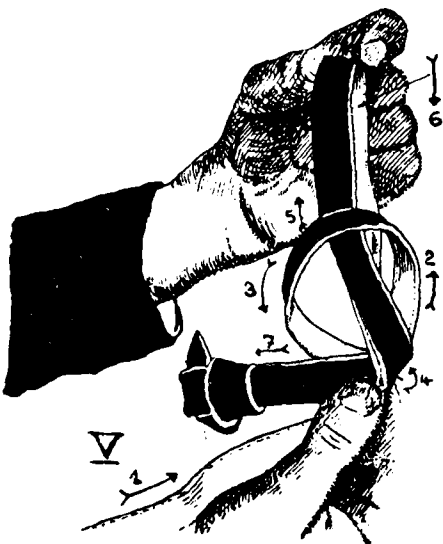
Turn the retzuah over with the black side to the outside and place the long side on the short side like a loop, as in Fig. III.

קשר תפילין של יד (אשכנז)



אחוז העניבה בשתי אצבעותיך, והנח את ה"יוד" אצל העניבה ותראה כמו שתי עניבות, אחת ארוכה ואחת קצרה, כמו ציור IV

האלם היא שליפסע מיט ביידע פינגער, און לענ דערביי אריבער דיא "יוד" וועט דאס אויסזעהען ווי א לאנגע שליפסע נעבען א קורצע שליפסע, אויז ווי בילד IV



ועתה אחוז בשתי אצבעותיך אל תרף ושים את העניבה הארוכה בתוך הקצרה כמו ציור V

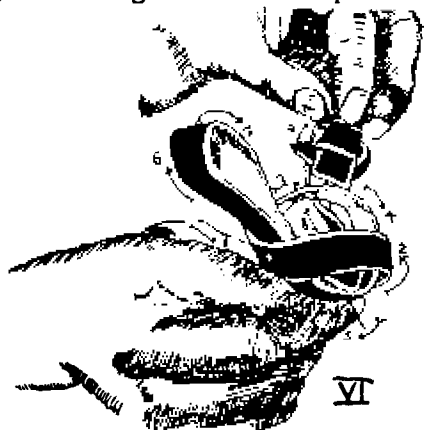
יעצט האלם מיט דיא צוויי פינגער דיא 2 שליפסען, און ציה דיא לאנגע דורך דיא קורצע שליפסע, אויז ווי בילד V

Hold the loop with your two fingers, and place the "yud" next to the loop, and it will appear like loops, one long and one short, as in Fig. IV.

Now hold it with your two fingers, and draw the long loop through the short loop, as in Fig. V.

קשר תפילין של יד (אשכנז)

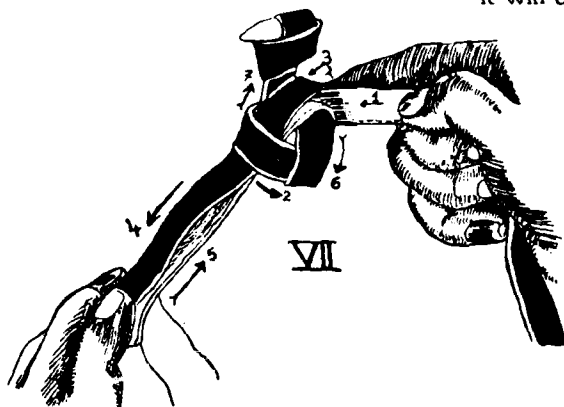
While you are still holding the long loop within the small one, draw the "yud" through the short loop over the long one, as in Fig. VI.



בעודך אחז את העניבה הארוכה בתוך הקצרה, משוך את ה"יוד" דרך העניבה הקצרה ממעל לעניבה הארוכה כמו ציור VI

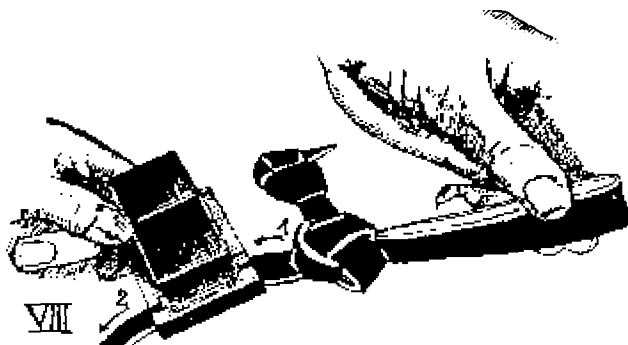
לאז נים אב דיא פינגער פון דיא 2 שליי פון ציה דורך דיא "יוד" דורך דער קורצער שלייפע איבער דער לאנגער שלייפע אזוי ווי בילד VI

When you tighten the kesher, it will appear as in Fig. VII.



כמו ציור VII נראה הקשר מצד אחד בעודך מהדק אותו.

זען דיא ציהסם דיא רצועה מיט איין האנד און דיא שלייפע מיט דער צווייטער האנד זעהם דער קשר אויס אזוי ווי בילד VII

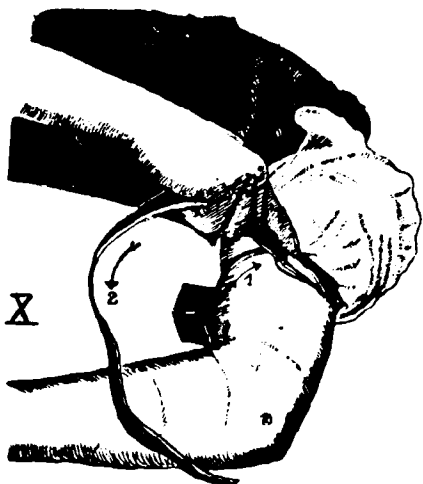


קח הרצועה הארוכה ומשוך אותה דרך המעברתא של יד עד הקשר כמו ציור VIII

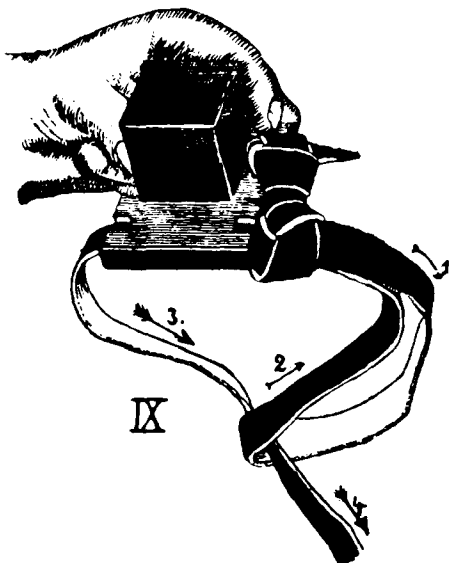
ציה דורך דיא לאנגער רצועה דורך דעם של יד ביז צום קשר אזוי ווי בילד VIII

Take the long retzuah and pull it through the maabarta of the tefillen shel yad up to the kesher, as in Fig. VIII.

קשר תפילין של יד (אשכנז)



יניח השל יד על שמאלו במקום שהבשר נבוה, הקשר יהיה לצד הלב והמעברתא לצד מעלה, וקודם שמהרק מברך להניח תפילין כמו ציור X

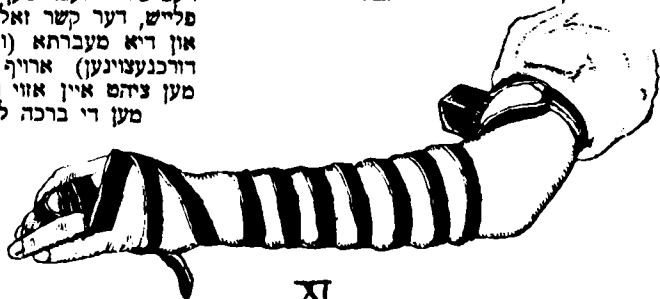


קח את הרצועה ומשוך אותה דרך העניבה שפן הקשר ולחוץ כמו ציור IX

Take the retzuah and pull it through the loop which is outside the kesher, as in Fig. IX.

דעם של יד לענמ מען אויף דעם גראבען פלייש, דער קשר זאל זיין קענען הארץ און דיא מעברתא (ווי דיא רצועה איז דורכגעצויגען) ארויף צו, און איידער מען ציהט איין אזוי ווי בילד X, זאגט מען די ברכה להניח תפילין.

ציה דיא רצועה דורך דער שלויפע וואס איז ביים קשר אזוי ווי בילד IX

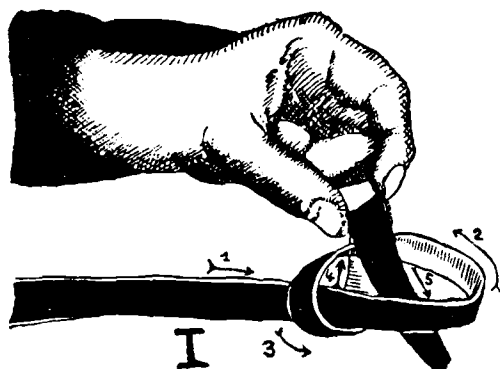


XI

Lay the tefillin on your left arm; on the muscle. The kesher shall be toward the heart and the maabarta, through which the retzuah is pulled, shall be on top, and before tightening it, recite the blessing, "Lehaniach Tefillin," as in Fig. X.

One must be careful that the tefillin does not move closer to the elbow than the width of two fingers, and he should wind the retzuah around the arm seven times. Then put on the head tefillin (shel rosh) and recite the proper blessing. Then you wind the retzuah around the middle finger, once around the middle joint and twice around the bottom joint, as in Fig. XI.

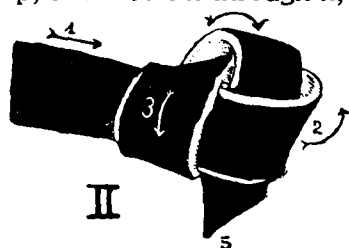
Kesher Tefillin shel yad (Sefard)



צד השחור של הרצועה שים נגד פניך, וקח קצה הרצועה בימינך והעביר אותה על-גבי צדה הארוך, כעניבה ותחוב אותה דרך עליה
I כמו ציור

נעוהם דיא שווארצע זייס רצועה צו זיך, דעם שפיץ רצועה אין דער רעכטער האנד, און בייג איהם אריבער דער לאנגער זייס פון דער רצועה און ציה דורך דעם שפיץ רצועה אויבען ארום אזוי ווי בילד I

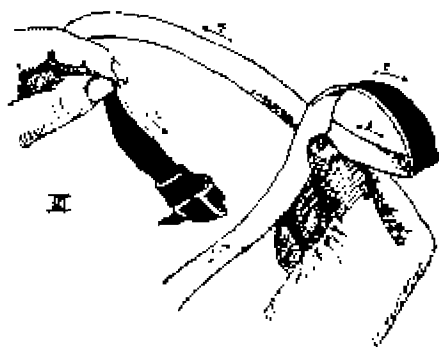
The black side of the retzuah place toward you, and take the end of the retzuah in your right hand and bring it over on top of the long side like a loop, and insert it through it, as in Fig. I.



אחר שתהדק את הרצועה תראה תמונת II כמו ציור

נאך דעם איינציהען זעהם דאס אויס ווי א אזוי ווי בילד II

After you tighten the retzuah, it will appear like a "yud", as in Fig. II.

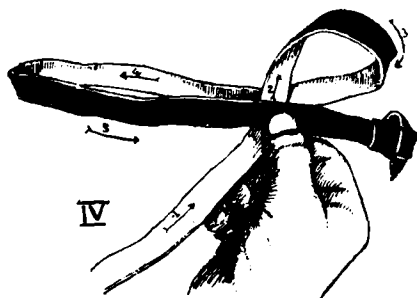


קח קצה הרצועה בשמאלך, והפוך אותה בצד השחור לחוץ והגח צדה הארוך עד צד הקצר כעניבה כמו ציור III

נעוהם דעם שפיץ רצועה אין דער לינקער האנד, דרעה אום דיא ווייסע זייס צו זיך, און לעג ווי א שליף דיא לאנגע זייס איבער דער קורצער זייס, אזוי ווי בילד III

Take the end of the retzuah in your left hand, and turn it over with the black side toward the outside and place the long side over the short side like a loop, as in Fig. III.

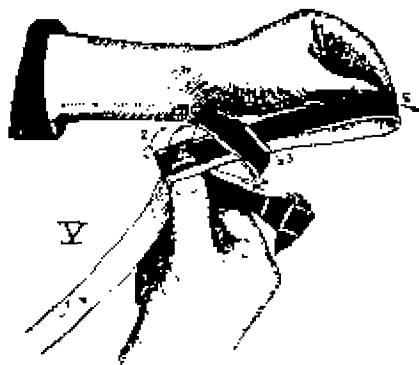
קשר תפילין של יד (ספרד)



אחוז העניבה בשתי אצבעותיך, והנח את ה"י"ד" אצל העניבה ותראה כמו שתי עניבות, אחת ארוכה ואחת קצרה, כמו ציור IV

האלם היא שלייפע מיט ביידע פינגער, און לענ דערביי אריבער דיא "י"ד" וועט דאס אויסזעהען ווי א לאנגע שלייפע נעבען א קורצע שלייפע, אזוי ווי בילד IV

Hold the loop with your two fingers, and place the "yud" next to the loop, and it will appear like two loops, one long and one short, as in Fig. IV.



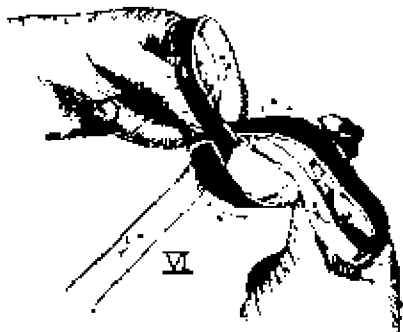
ועתה אחוז בשתי אצבעותיך אל תרף ושים את העניבה הארוכה בתוך הקצרה כמו ציור V

יעצט האלם מיט דיא צוויי פינגער דיא 2 שלייפען, און ציה דיא לאנגע דורך דוא קורצע שלייפע, אזוי ווי בילד V

Now hold the two loops with your two fingers and place the long loop into the short one, as in Fig. V.

קשר תפלין של יד (ספרד)

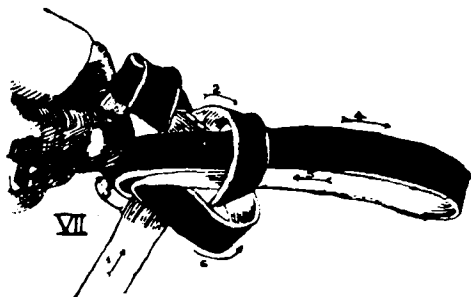
While you hold the long loop in the short one, pull the "yud" through the short loop above the long loop, as in Fig. VI.



בעודך אוחז את העניבה הארוכה בתוך הקצרה, משוך את ה"יוד" דרך העניבה הקצרה ממעל לעניבה הארוכה כמו ציור VI

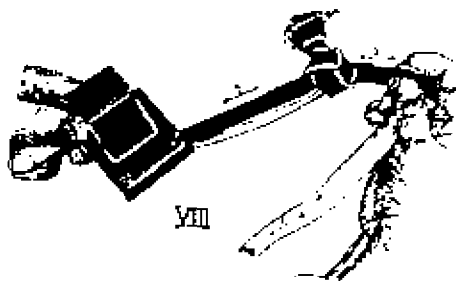
לאז גיט אב דיא פינגער פון דיא 2 שליידען ציה דורך דורך דיא "יוד" דורך דער קורצער שליידען איבער דער לאנגער שליידען אזוי ווי בילד VI

When you pull the retzuah with one hand and the loop with the other hand, the kesher will appear as in Fig. VII.



כמו ציור VII נראה הקשר מצד אחד בעודך מהדק אותו

וען דיא ציהסם דיא רצועה מיט איין האנד און דיא שליידען מיט דער צווייטער האנד זעהם דער קשר אזוי אזוי ווי בילד VII



קח העניבה ומשוך אותה דרך המעברתא של יד עד הקשר כמו ציור VIII

ציה די שליידען דורך דעם של יד ביו צום קשר אזוי ווי בילד VIII

Pull the loop through the shel yad up to the kesher, as in Fig. VIII.

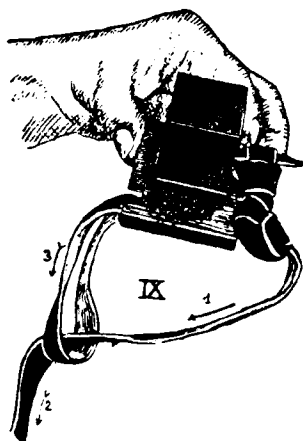
קשר תפילין של יד (ספרד)



יניח השל יד על שמאלו במקום שהבשר נבוה, הקשר יהיה לצד הלב והמעברתא לצד מעלה, וקודם שמהדק מברך להניח

תפילין כמו ציור X

דעם של יד לענטן מען אויף דעם נראבען פלייש, דער קשר זאל זיין קעגען הארץ און דיא מעברתא (ווי דיא רצועה איז דורכגעצויגען) ארויף צו, און איידער מען ציהט איין אוי ווי בילד X, זאגט מען די ברכה להניח תפילין.



קח את הרצועה ומשוך אותה דרך העניבה היוצאת מן המעברתא כמו ציור IX

ציה דיא רצועה דורך דער שליפע וואס איז דורך געצויגען דורך דעם של יד אוי ווי בילד IX



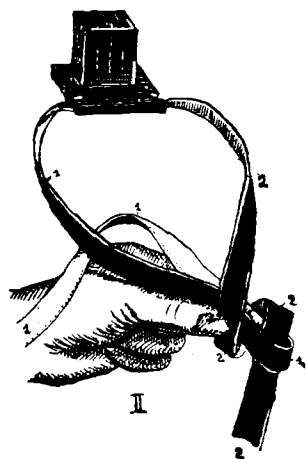
Take the retzuah and pull it through the loop that comes out of the maabarta, as in Fig. IX.

Place the "shel yad" on your left arm on the muscle, with the keshar toward the heart and the maabarta on top, and before tightening it, recite the blessing, "Lehaniach tefillin." See Fig. X.

One must be careful that the tefillin does not move down closer to the elbow than the width of two fingers, and he should wind the retzuah around the arm seven times. Then put on the head tefillin (shel rosh) and recite the proper blessing. Then you wind the retzuah around the middle finger, once around the middle and twice around the bottom joint, as in Fig. XI.

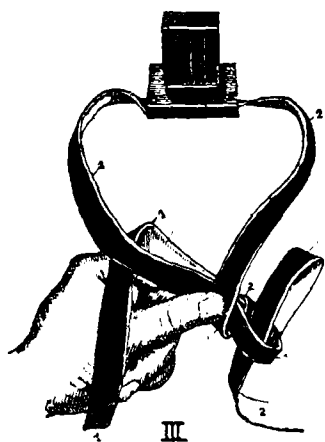
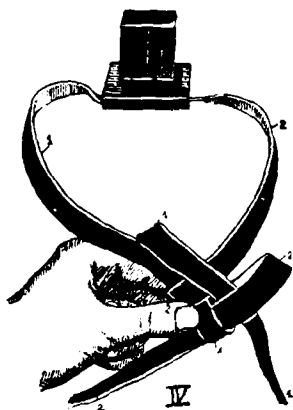
Kesher Tefillin shel rosh

In all the illustrations, the left retzuah is designated as retzuah 1, and the right one as retzuah 2.



Take retzuah 1 and double it like a loop, and also do that to retzuah 2. Now put the loop of retzuah 1 into the loop of retzuah 2, as in Fig. I.

Then take the end of retzuah 2 and insert it into the loop of retzuah 1, as in Fig. II.



קח את קצה הרצועה 1 ושים אותה בתוך העניבה של קצה הרצועה 2 המשוכה למעלה בפעם השני כמו ציור .IV.

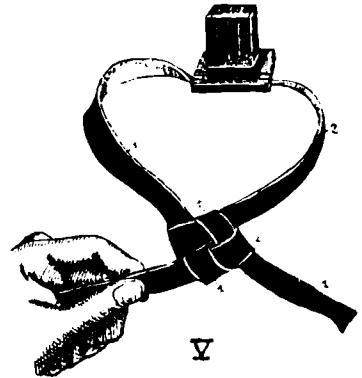
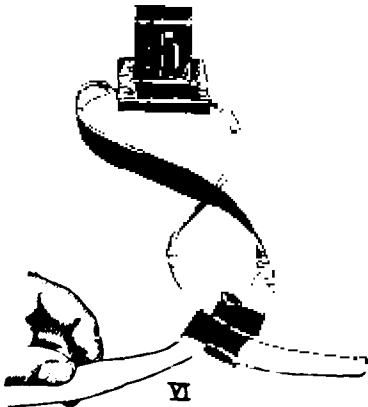
קח עוד הפעם רצועה 2 ושים אותה בתוך העניבה ההיא של רצועה 1 כמו ציור .III.

Again pull retzuah 2 through the loop of retzuah 1, as in Fig. III.

Take the end of retzuah 1 and pull it through the loop of retzuah 2, which is pulled up, as in Fig. IV.

קשר תפילין של ראש

Now hold the two ends of the retzuos and pull them until they become tight, and the kesher will appear as in Fig. V.



הפוך את הקשר מצד השני וראה אם תמונת
כמו ציור VI.

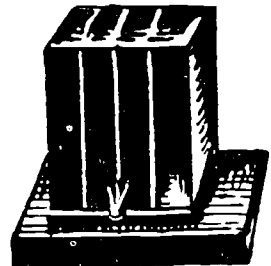
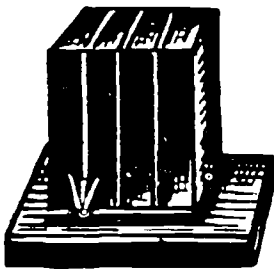
ועתה אחזו בשתי קצות הרצועות ומשוך
אותם עד שיהדק, והנה הקשר לפניך,
כמו ציור V.

אויף דער אומגעקעהרמער זייט מח דער
קשר אויסוועהען אזוי ווי בילד VI.

יעצט ציה איין די ביידע עקען פון די
רצועות ביז דער קשר ווירד, אויסוועהען
אזוי ווי בילד V.

Turn over the kesher and see whether the kesher looks like Fig. VI.

להכיר על התפילין של ראש מבחוחין בין של רש"י לרבינו תם
צו דערקענען ביים תפילין של ראש, אויב עס איז רש"י'ס אדער רבינו תם'ס תפילין



בשל רש"י, השערות תחובות כהריץ
שבצדו.

בשל רבינו תם השערות תחובות כהריץ
האמצעי.

ביי רש"י'ס תפילין זענען די שערות
אין דער זייטע.

ביי רבינו תם'ס תפילין זענען די שערות
אין דער מיטטע.

In order to recognize the difference between Rashi's Tefillin and Rabbenu Tam's, note the following:

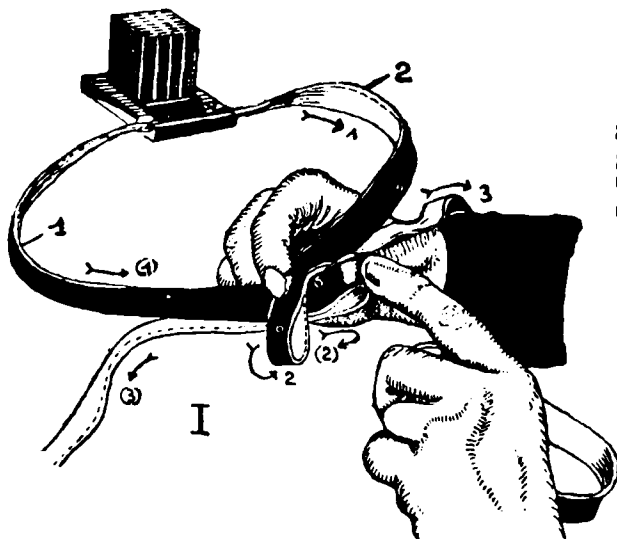
In Rashi's the hairs are thrust into the groove on the side.

In Rabbenu Tam's, the hairs are thrust into the center groove.

קשר תפילין של ראש

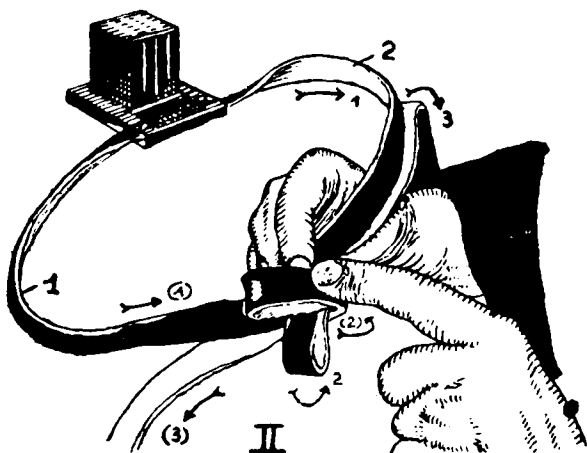
החצים עם המספרים מורים על המשך הרצועה ונטייתה, מתחלתה לסופה, ושלא יתבלבל המעיין הצנתי המספרים אצל רצועה 1 בתוך עגול.

דיא פיילען מיט דיא נומערען ווייזען דעם לויף פון דער רצועה בח צום סוף. כרי מען זאל זיך גיט מועה זיין זענען דיא נומערען פון רצועה 1 אין רינגעלעך.



קח רצועה (1) וכפול אותה כעניבה, וכן תעשה ברצועה 2, והנה את הכפול של רצועה 2 על הכפול של רצועה (1) כמו ציור I

נעהם רצועה (1) און לעג זיא צחאמען וויא א שליף און אזוי מאך רצועה 2 און לעג ארויף דעם שליף פון רצועה 2 אויף דעם שליף פון דער רצועה (1) אזוי וויא בילד I.



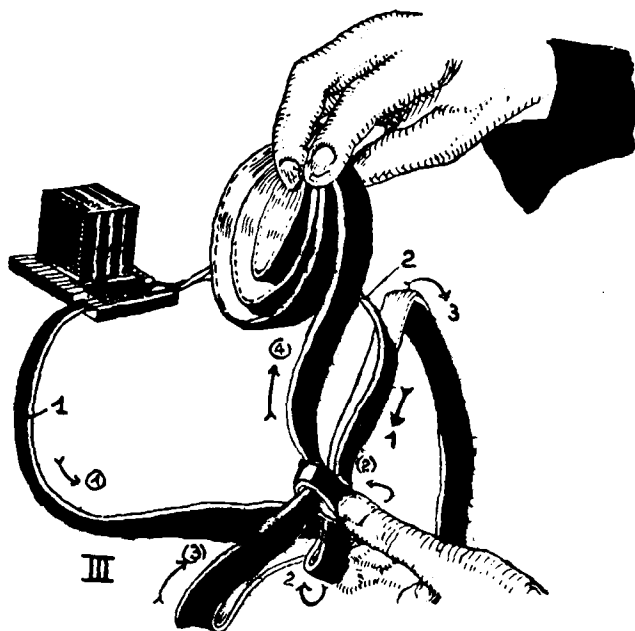
אחריכך כפוף את הכפול של רצועה (1) על נבי הכפול של רצועה 2 כמו ציור II

נאכדעם ביין אריבער דעם שליף פון רצועה (1) אויף דעם שליף פון רצועה 2 אזוי ווי בילד II

The arrows with the numbers indicate the length of the retzuah from beginning to end. To avoid confusion, the numerals referring to retzuah 1 are encircled.

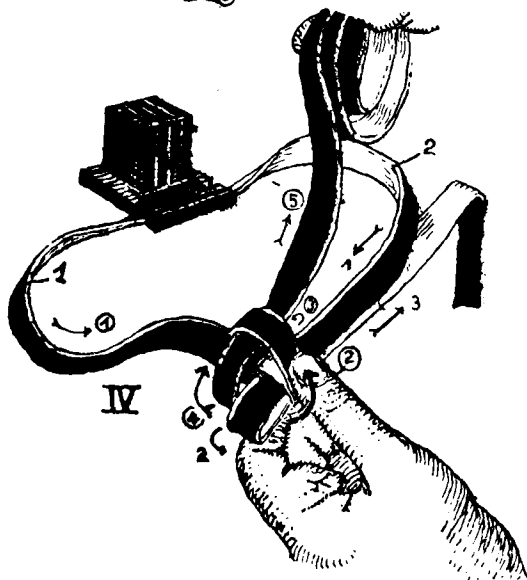
Take retzuah (1) and double it like a loop. Do likewise to retzuah 2 and place the loop of retzuah 2 over the loop of retzuah (1), as in Fig. I. Then bend the loop of retzuah (1) over the loop of retzuah 2, as in Fig. II

קשר תפילין של ראש



שים את קצה הרצועה
(1) בתוך הכפול של
רצועה (1) ומשך
אותה דרך שם כמו
ציור III

ציה דעם שפיץ מון
דער רצועה (1) דורך
דער שלייפע מון דער
רצועה (1) אזוי וויא
בילד III



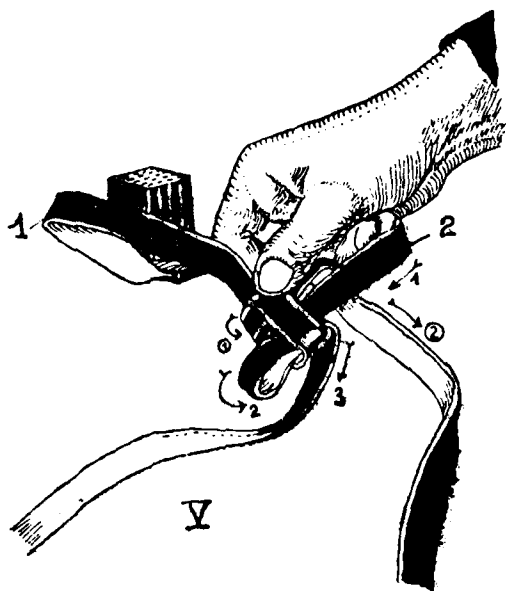
תחוב עוד הפעם רצועה (1)
בתוך הכפול שלה ומשך
אותה דרך שם כמו ציור IV

ציה נאך א סאל דורך דעם
שפיץ רצועה (1) דורך דער
ועלבער שלייפע אזוי ווי
בילד IV

Place the end of retzuah (1) into the loop of retzuah (1) and pull it through, as in Fig. III.

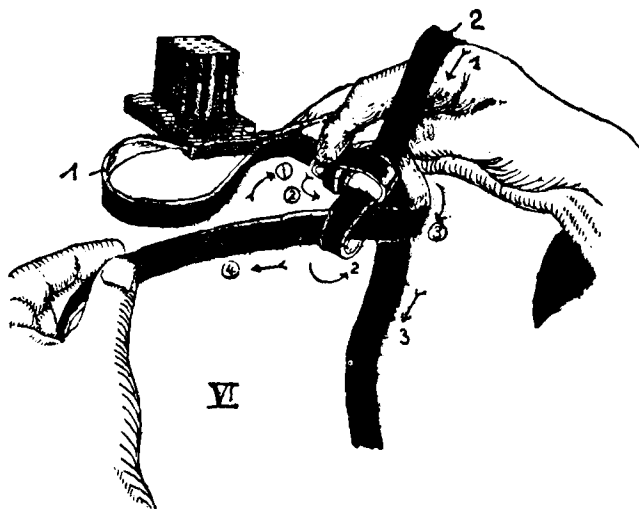
Again thrust retzuah (1) into its loop and pull it through, as in Fig. IV.

קשר תפילין של ראש



אחר-כך משוט את קצה
הרצועה (2) והניחו תלו
למטה כמו ציור V

ביין אראם דעם עק רצועה
(2) עם זאל ארונמער הענב
נען אזוי ווי בילד V

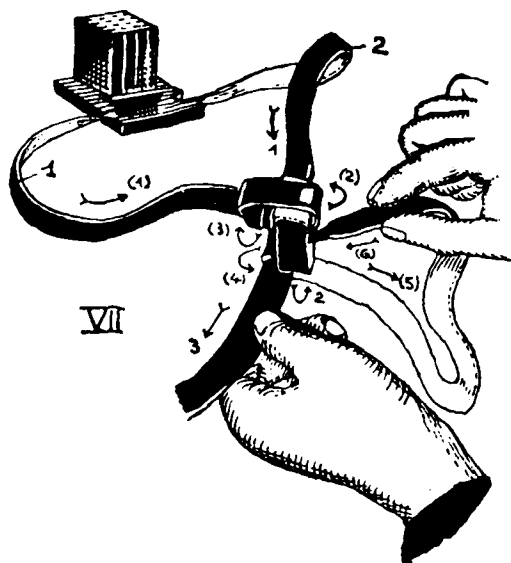


קח את קצה הרצועה (1) ותחוב אותה בתוך הכפול של רצועה (2) כמו ציור VI
נעם דעם עק רצועה (1) און ציה דורך דער שליף טון רצועה (2) אזוי ווי בילד VI

Then pull down the end of retzuah 2, so that it hangs down, as in Fig. V.

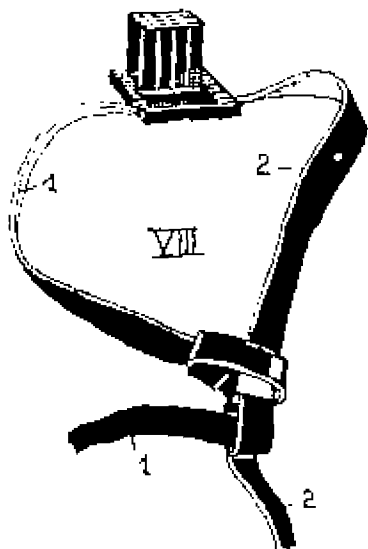
Take the end of retzuah (1) and thrust it into the loop of retzuah 2, as in Fig. VI.

קשר תפילין של ראש



תחוב עוד הפעם קצה הרצועה
(1) בתוך הכפול של רצועה (2)
ומשך אותה דרך שם כמו ציור
VII

ציה נאך א מאל דעם עק רצועה
(1) דורך דעם זעלבען שלייד
פון רצועה (2) אזוי ווי בילד VII



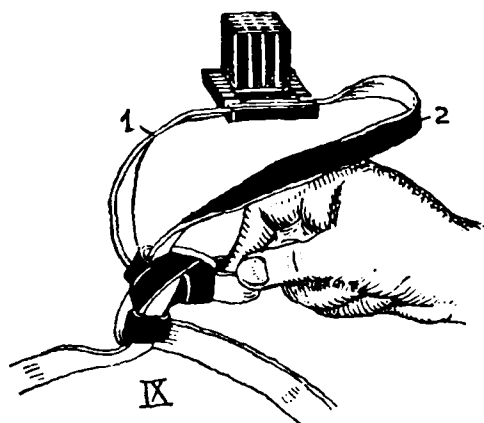
אחו בשתי הקצוות ומשך ברצועות עד
שיהרד והקשר עשוי כדת כמו ציור VIII

ציה צוזאמען ביו דער קשר ווירד מערטיג
נעמאכט אזוי ווי בילד VIII

Again insert the end of retzuah (1) into the loop of retzuah 2 and pull it through there, as in Fig. VII.

Hold the two ends and pull the retzuos until they are tight and the retzuah is made properly, as in Fig. VIII.

קשר תפילין של ראש



תמונת הקשר מצד השני כמו ציור IX

אויף דער אנדערער זייט ועהט אויס דער קשר אויף זיי בילד IX



דיו של סופרים. נעשה באופנים שונים (עיי' קסת הסופר, מאיד עיני סופרים ותיקון סופרים). ואכתוב פה עשיית הדיו באופן היותר קל, ונהוג אצל הסופרים. 30 גראם נומיראביק, 30 גראם נאליש (עפצים: נאלנים) ומוב לכתשם לפירודין, כף אחת קופערזוויסריאל (קנקנתום) ומוב לקלותו באש, רבע ליטר מים, ומערבין הכל ביחד ומרתיחין על האש עד שישאר המחצה, ואחר שיצטנן ראוי הוא לכתובה.

וברוסלאנד נהגו הסופרים לעשות הדיו באופן זה. 2 ליטר שפירם (יין שרף). א האלב פונד נאליש לכתוש לגריסין וליתן לשפירם שישרה בתוכו (עשרה ימים) עד שיתארם השפירם, אחר-כך מערין למחבת ומדליקין את השפירם, ובתוך כך נותנין לתוכו קופערזוויסריאל שרוף 8 גראם, נומיראביק 8 גראם, צוקער כתוש 5 גראם ומניח את הדיו דולק עד. שישאר שליש מהכל ומצננין אותו ומסערין מה שלמעלה, והוא הדיו המוכחר, ובהנשאר נותנין מעט מים ומרתיחין אותו עוד הפעם ונעשה שחור אבל אינו מן המוכחר כראשון.

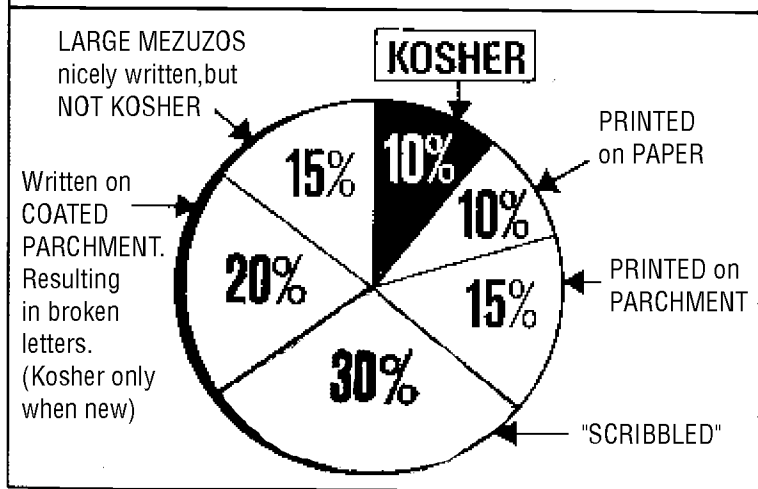
A picture of the keshar from the wrong side, as in Fig. IX.

The front of the tefillin may not lie below the hairline, and the keshar must lie in the back of the head at the bottom of the skull, in the beginnig of the groove, as in Fig. X.

If one put on tefillin lower, as in Fig. XI. it is as though he did not put them on at all. The blessings he recited are in vain, and his punishment will be severe. It is, therefore, important to make sure that the shel rosh is in the exact place.

This is the PROBLEM...

MEZUZOS: World-wide statistics*



*BASED UPON EXAMINATION STATISTICS OF THE VAAD MISHMERES STAM, 1976-1990

Footnotes

ZICHRONELY'YOHU.

Chapter 1

1. Zohar, Pinchas, Levush 37; Yafeh Lalev 1: Kaf Hachaim 37:2.
- 1a. Menachoth 44b: Tur 37.
2. Shimmusha Rabbah: Tur 37;
3. Berachoth 15, Aruch Hashulchan 37.
4. Abaye's statement, *ibid*; see Shimmusha Rabbah.
5. Rav Papa's statement, *ibid*.
6. *kitzur Shelah*; R. Chaim Falagi, *ibid.*; Kaf Hachaim 37:1.
7. *Kitzur Shulchan Aruch*.
8. Rosh Hashanah 16a.
9. Bach; Pri Megadim.
10. Daath Kedoshim. It should be noted that in many communities there did not exist a custom to wear these tefillin, e.g. Vilna.
11. Tos. Shabbos 49; Glosses of Yaabetz, *ibid*.
12. *Shulchan Aruch* 38.
13. Emek Berachah; R' Chaim Falagi *ibid.*; Kaf Hachaim 37:7.
14. Based on extension of aforementioned dictum in source cited.
15. Rosh, Tefillin; Beis Yosef 37; Levush *ibid*; Gras *ibid*; *Shulchan Shlomo*; Birkas Habayis 38.
17. *Kisvei Yosher*, appendix on reasons for the mitzvos.
18. *Shulchan Melachim*.
19. *Shulchan Melachim*.
20. Ohs Chaim 37:5, see also Hadrass Kodess quoting rabbi Shalom of Bels (Sar Shalom).
21. *Sefer Chasidim*, 129.

22. Soferei Yisrael, 5.
23. Sefer Chasidim, 40).

Chapter 2

1. Korban Minchah.
2. R. Chaim Vital in Shaarei Kedushah 1:7; Divrei Minchah 1.
3. Rosh, Halachos Ketanos, Hilchos Tefillin.
4. Mishnas Chasidim, ch. 5 on Teshuvah, 1.
5. R'Chaim Falagi 10:30; Yafeh Lallev 37:1; Kaf Hachaim 3.
6. Rosh, Halachos Ketannos, hil. Tefillin, 27.
7. Ohr Zarua.
8. Mishnas Chachamim.

Chapter 3

1. A contemporary of the Rosh.
2. Introduction, letter gimel, p. 25.
3. Guide to Soferim.
6. Mishnats Chachamin, ch. 228.
7. Melech Shamaim, ch. 1, Keses Hasofer ch. 1, Mishnas Avraham ch. 18.
8. Noda Bihudah.
9. The **Shaarei Shalom** (from the Rabbi of Chabba) writes that he heard from his father-in-law, the famous **sofer** R' Shmuel Kraus, son of the famous **tzaddik** R' Chaim Sofer of Munkacz.
10. the well-known **gaon** and **tzaddik**, Rabbi Shimon Sofer of Erlau.
11. Introduction of **Responsa Hithorerus Litheshuvah, Shaarei Shalom** ch. 10. In the name of **Kesav Sofer**, father of R. Shimon Sofer.

12. *ibid.*
- 12a. i.e. they bring longevity to you and your children.
13. *Aruch Hashulchan, Yoreh Deah 281:9.*
14. *Responsa Kenaf Renanah ,Orach Chaim, 93.*
15. *Aruch Hashulchan Yoreh Deah 281:9.*
16. *Ohs Chaim 39:1.*
17. the author of *Darkei Teshuvah.*
18. the author of *Porath Yosef* and *Mirkeveth Yosef.*
- 18a. *Sifrei Torah, Tefillin, Mezuzos.*
19. *Yismach Mosheh, Derech Hatovah vehayesharah.*
20. *Yoreh Deah 279.*
21. *Yoma 70, Sotah 4.*
22. *Responsa Mishneh Sachir 117).*
23. *Ibid.*



Chapter 4

1. **Tur; Levush; Pri Megadim, Keses Hasofer.**
2. **Tur 32; Levush 32; Shulchan Shlomo 2.**
3. **Levush; 32;20; Mishnas Avraham, 18.**
4. **Eruvin 13.**
5. **Shulchan Milachim.**
6. **Sorrowfully, according to our information, this practice is prevalent even amongst the supposedly honest Soferim.**
7. *Levush Pri Megadim.*
8. *Pri Megadim 32:20. Also Kesses Hasofer; Beis Ahron. Mishnas Avraham,18.*
9. *Menuchos 44, Halochos Gedolos hil, Tefillin.*
10. *Midrash Chasersos V'yesayros, letter 45, quoted by Minchas Soles,p.19.*
11. *Soferei Yisrael 1.*
12. *Midrash Tehillim 1:17.*

13. Beginning of Likotei Amarim, by R'Shneur Zalman of Liady who indicates that the punishment is that of Kares (excision). He who does not learn deserves to be.
14. Ibid.
15. Responsa Machanei Chaim 1; Mishnah Berurah 307:61.
16. Tur, Levush.
17. Sukkoh 52:A.

Although every individual must preserve in his individual battle against his personal yetzer horah. The only difference is the magnitude of the opposing force; the more pious the individual, the greater the opposing force of evil.

18. Toledos Yaakov Yosef, Parshas Naso; Responsa Chasam **Sofer**, Orach Chaim 205, vol. 6, 83.
19. Aruch Chaim 205.
20. Birkas Habayis 38; Shaarei Denachas 3.



Chapter 5

1. Baruch Sh'omor; Eliyahu Rabboh 32:37.
Mishnas Avrohom 18. Meleches Shomayim 1.
2. Misgeres Hashulcan 10:1.
3. Shaarei Kedushah 1.7 Divrei Menachim letter Alef, quoting from Shelah; Yafeh La Ler, lette beis; Kof Hachaim 37; Shulchan Melachim, hil. **tefillin**.
4. Mishnas Chachomim by Maharam Chaqiz 227; Mishnas Avraham 18; Meleches Shamayim 1.
5. Menachos 43 Soferei Yisrael, **Tefillin** ch. 1.
6. **Rambam, Hil. Tefillin** 4:25; Meleches Shamayim 1.
7. Ibid.
8. Meleches Shamaim ibid.
9. Ibid.
- 9*. Mishanah Brurah 32:102.
10. Mishnas Chachamim as quoted by Meleches Shomayim ibid.; Kesses Hasofer 1; Mishnas Avraham



Chapter 6

1. Meleches Shomayim.
2. Chavas Halvovos Shaar 10, Ch. 6.
3. Tal Oros.

4. As well as their sources.
5. The author of the Shulchan Aruch (Code of Jewish Law).
6. Via the maggid (the angel who directed him).
7. Sefer Hachzyonos, shaar Hagilgulim; Moed Lechol Chai; R. Chaim Falagi; Chida in Shem Hagedolim, letter Yud.
8. Rabba, 32:37 quoting Baruch Sh'amar: Kesses Hasofer 1:1 Mishnas Avraham.
9. Daniel 12:3.
10. Avos 5.18; Yoma 87 A.
11. Chavos Halvovos, Shaar 10 Ch: 6.
12. Avos 5.18 Yoma 87:A Avos d'Rabbi Nasan 4.
13. Rashi Tetze.
14. Brochas 8A.
15. Although this maxim has been interpreted many times by the great sages of previous generations, I, too, wish to add my humble portion.
16. Soferei Yisroel 2.
17. We have heard this falacious argument many times from Rabbis who grant hechsherim, although it is erroneous and sinful to do so as explained in Nefesh Yeshayah.

Chapter 7

1. Tur: Levush, and other authorities

Chapter 8

1. The religious articles merchants.

Chapter 9

1. The image of a G-d fearing scribe.

Chapter 10

1. Shabbos 133; Mordechai Halachos Ketannos Hilchos **Tefillin**.
2. Ba'er Heitev, Orach Chaim 656; Responsa Chasam Sofer, vol. 6, ch. 43; Avnei Nezer, Orach Chaim 484; Novelae Chasam Sofer, Sukkah 36a; Zichron Yehudah; Maharam Shik, Orach Chaim 292, vol. 2, ch. 219; Imrei Shefer 210:2 in the glosses.

3. Quoted from Responsa or Yesharim, Orach Chaim 9.
4. Chesed L'Avraham 1; Matteh Yehudoh, Beis; Shesilei Zarsim, alef in ch. 40.
5. The public is unaware of this mitzvah. Berurah 25:2; Shulchan Melachim 10.
6. Magen Avraham 472:10, quoting Rambam; Magen Avraham 671:1; Chasan Sofer in Shaar Hototefes 18.
7. Zohar Terumoh; Agra d'Pirka 313.
8. Sedey Chemed, mem, 198.
9. Sedey Chemed ibid.; Chareidim in beginning of sofer.
10. Kitzur Shulchan Aruch 10:1.
11. See Kaf Hachaim 32: 31; Mishnas Avraham 16. 12. See Shulchan Hatahor (Kamarno) 28, that in Zidichoiv they would fine one who left his **tefillin** in this manner.

Chapter 11

1. Sefer Chasidim 249, that an accuser cannot become a defender. See also Ein Zocheh, alef 79, concerning a siddur printed by a gentile, and in Ikrei Hadas orach Chaim 8.
2. Safer Chasidim 771.
3. Kaf Hachaim Rabbi Chaim Falagi 10:23.
4. Shulchon Melachim 10; Halachah L'Moshe 10; Shalom, Ve'emes 37.
5. Responsa HaGraz, ch. 9.
6. Birkas Yosef ch. 1.
7. Responsa Tehuras Shai, 44.
8. Shulchan Aruch HaGraz 32:7; Beis Aharon in Mishnas Avraham 18:19.
9. Responsa Kenaf Renanah, Orach Chaim 93.
10. Shulchon Aruch 39; Pri Megadim ibid.
11. Shaarei Teshuvah; Mishnas Avraham 18:22, see the laws concerning *ex post facto* and cases of emergency).
12. This is according to some authorities. Responsa Beis Yitzchok, Yoreh Deah vol. 2, 105:19.
13. Shoel Umeshiv, vol. 3, Part 1, ch. 91.
14. Mogen Avraham ch. 8; Darchei T'shuvoh 1:1.
- 15a. Soferei Yisrael ch. 3.
- 15b. Kaf Hachaim 3.
16. Responsa Yad Yitzchak, vol. 3, 211:2.

17. Ibid.
18. Melechesh Shamaim 1.
19. Melechesh Shamaim 1.
20. Melechesh Shamaim 1:1.
21. Mishnas Chachamim 228.
22. Eliyah Rabbah 32:37.
23. Sefer Chasidim 65.
24. Melechesh Shamaim.
25. Eliyah Rabbah 32:37.
26. Levush 32, Laws of **Tefillin** of Mahara, Melechesh Shamaim ibid., Kesses Hasofer 1:1, Mishnas Avraham 18.
27. Kesseth Hasofer 1:1.
28. Melechesh Shamaim 1:7.
29. Melecheth Shamaim 18:1, Kesseth Hasofer 18:7.
30. Kesseth Hasofer, Lishkah 4:1.
31. Ibid.
32. Orach Chaim 32:19, Melechesh Shamaim end of ch. 25, Kesses Hasofer 4.2.
33. Sefer Chasidim 892.
34. Beth Aharon 8:62, Mishnas Avraham end of 4.
35. Mishnath Avraham 14:4.
36. Sefer Chasidim 893-4, Mishnas Avraham ibid.

Chapter 12

1. Responsa Pri Hasadeh vol. 3, ch. 3 — Responsa Zichron Yehudah, Orach Chaim 4.
2. Mishnah Berurah 25:54.
3. Petach Einaim quotes Shenoth Chaim by Maharshak that he has not fulfilled the mitzvah — See also Shulchan Melachim p. 283. at length.
4. Shulchan Melachim ch. 10, Halachon LeMosheh 1.
5. Responsa Teshuvah Shai 405.
6. Shulchan Melachim p. 292.
7. Ibid.
8. Responsa Keren LeDavid, Orach Chaim 8.
9. Shaloh, Shaarei Teshuvah, Magen Avraham, Mishnah Berurah 25, Kaf hachaim ibid. 16, 17.
10. Birkei Yosef 25.
11. Machatzis Hashekel and Pri Megadim 27, Kitzur Shulchan Aruch 10:6.

12. Kaf hachaim 28:16.
13. Shulchan Melachim 10:243.
14. Shulchan Aruch 39, Kitzur Shulchon Aruch end of ch. 10.
15. Matteh Ephraim 581, Kitzur Shulchan Aruch 128, from Mechita, Bo, 17.
16. Magen Avraham 39:16.
17. Shulchan Melachim 10.
18. Mishnath Chachamim 227.
19. Rashi Menachoth 32b, s.v. Sakkanah.
20. Gittin 45; Yoreh Deah 281; Semag Essin 162; Kesses Hasofer 1.
21. Shaarei Teshuvah 1:3, Kesses Hasofer 11:17.
22. Kesseth Hasofer 19.
23. Pri Megadim 32, Mishbetzos Zahav 33 — Perishah quoting.
24. Chaye Adam 14, Nishmas Adam ibid. and that also Beis Meir agrees, Melechtes Shamaim 18:12, Kesses Hasofer 21:13, Responsa Yad Yitzchok 3:211, Mishnoh Beruroh 32:40 — See also Responsa Noda Beehudah 1, Pri Megadim, Eshel Avraham 64, Responsa Givas Pinchas 44, Responsa Chelkas Yoav 3.
25. Melechtes Shamaim 20:2 Kesseth Hasofer 23:2, Imrei Shefer 19:1.
26. Melechtes Shamayim.
27. Kesseth Hasofer ibid.
28. Responsa P'er Yesha, Orach Chaim 20, Mishnas Avraham 14:4.
29. Mishnath Avraham 18:8.
30. Toras Hashelamim in the name of Ramaz.
31. Sefer Chasidim 774.
32. Responsa Levushei Mordechai Orach Chaim 110, Pri Hasadeh 3:149.
33. Over Orach 27.
34. Tefillah LeDavid by Rabbi of Butchuch, Law of **Tefillin**.
35. See Pesachim 57a, Magen Avraham 19:4, Pri Megadim 183:6, Ba'er Heitev 91:6, Ikrei Hadat, Orach Chaim 5:18, 57, Yoreh Deah 26:26, Mishnas Avraham 16:13, Responsa Neta Sorek Orach Chaim 30.
36. Pri Megadim and Mishnoh Beruroh 25:28.



Toras Chaim

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1. Azulai, Kesseth Hasofer 1, Pethach Einaim 32:20.
2. Eshkol, Beur Halachah, new Orchos Chaim, Shaarei Teshuvoh 88:1 in name of Maamar Mordechai, Yad Shaul.
3. Rashba on Yevamoth 47, Maharsham.
4. Yosef Daas in omissions 198.
5. Pri Hasadeh 4:2.
6. Rav Hai Gaon, Rif, Rambam, see Beth Yosef 88.
7. Responsa from Heaven, Beth Yosef 38.
8. Shalom Ve'emerh 3.
9. See Shoel Umeshiv, vol. 3, 1:123, Tos. Chaim 3:82, Tehillah LeDavid 88, Pri Hasadeh 4:2, Responsa Chesed L'Avraham 10, Yad Yitzchok 129, Shalom Ve'emes 4.
10. Ibid.
11. Responsa from Heaven 5, quoted by Beth Yosef, see also Levushei Mordechai 19, who adhered to this belief.
12. Siddur Yaavetz.
13. Sefer Chasidim 394, Magen Avraham 606, Matteh Ephraim ad loc., Darchei Teshuvah Yoreh Deah 200, See Maavar Y Sefath Emeth ch. 13.
14. Mordechai, beginning of Chullin, quoting Eldad Hadani.
15. Darchei Teshuvah 1:32, quoting inchath Yosef.
16. Maor Vashemesh.
17. Matteh Ephraim 606, HaGrip.
18. Tos. Chaim 3:82.
19. Mi shemetho, Responsa Mishneh Sachir 1:79. See also Yerushalmi Peah 11, that spring water is mandatory.
20. Tana d'vei Eliyahu Rabbi ch. 15, Taharath Hakodesh, essay entitled Mikveh Yisrael ch. 2.
21. Chareidim in commentary on Yerushalmi ibid., Rashi Berachoth 22.
22. Taharas Hakodesh ibid.
23. Beis Yosef, Machatzis Hashekel, Graz, Emden Siddur, Torah or by R'Chaim Braude, Mishnah Berurah, and other authorities.

24. Berachoth 22, Yerushalmi Mi Shemetho, even according to Chareidim.
25. Divrei Yechezkel 13.
26. Responsa Beth Shlomo, Yoreh Deah 202.
27. Maharsham 1:121, according to Maharam Shick.
28. Pri Hasadeh 1:122.
29. Berurei Hamiddoth.
30. Tashbetz 3:33, Lechem 201:10.
31. Responsa Divrei Yechezkel 13.
32. Zichron yehudah 61, Machazeh Avraham 1, not in accordance with Arugas Habosem.
33. Responsa Tzur Yaakov, Kuntres She'eris Yaakov 9 and Responsa Minchas Yitzchak.
34. Ibid.
35. Matteh Ephraim 606, see Elef Hamagen.
36. Ari zal, Kaf Hachaim 88:5.
37. Reishith Chochmah, Gate of Love ch. 11, Yesod Veshoresh Ha'avodah, Sabbath eve, Petach Einaim, Shalom Ve'emes 31, and so it appears in Kaf Hachaim in name of Ari zal 240, Practices of Yismach Mosheh, Addenda of Rabbi Zvi Elimelech to Sur Mera Va'aseh Tov.
38. Pri Chadash, Pri Megadim 88.
39. Shulchan Hatahor from kamarno, ch. 8.
40. Otzar Hachaim by Kamarner Rebbe, Parashath Metzora.



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2. Marginal notes of Maharsho 289.
3. Aruch Hashulchan 286:3.
4. Rambam hil. Mezuzoh, eh. 6; Yoreh Deah 286:16f.
5. Teshurath Shai 137, Aruch Hashulchan 186:38.
6. Aruch Hashulchan 286:3.
7. Daas Kedoshim 289:2.
8. Ibid.
9. Ruling of Rabbenu Yehonasan, quoted by Shitah Mekubetzes Baba Metzia 101, Maharam Shick Yoreh Deah 286, Mishmeres Shalom 286.

10. Minchas Chinuch, Mitzvah 423.
11. Pri Megadim 38, Eshel Avraham 15; Pitchei Teshuvoh Yoreh Deah 285:1.
12. Pitchei Teshuvah ibid.
13. Mikdash Me'at 285:3.
14. Responsa Avnei Nezer Yoreh Deah 381.
15. Sermons of Rabbi Chaim Falagi, concerning reasons for the mitzvos 2:53.



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1. Yoreh Deah 289.
2. See Yerushalmi Megillah, ch. 4; Tosafos Yoma 11a, Piskei Toasafos Yoma 7; Menachos 85; Mordechai, Raabad, Ramban, Derishah uPrishah, Bach, levush, Turei Zahav, Shach, Beth Lechem Yehudah, Lechem Hapanim, Matzos Shimurim, Maharam ennet, Ba'er Heitev, Derech Hachaim part 1, and concerning practice, also, Minchath Pittim testifies that the custom is to affix it opposite the shoulders, whereas Kitzur Shulchan Aruch in Lechem Hapanim testifies to the opposite.
3. Moed Katan 5a.
4. M.M. 11:64, quoting Maharam of Lublin, Baba Metzia 102a.
5. Ramo 189:6.
6. Ibid.
7. Daas Kedoshim 289:18, Mikdash Me'at 30.
8. Ibid.
9. Ruling of Rabbenu Yehonasan, quoted by Shitah Mekubetzes Baba Metzia 101, Maharam Shick Yoreh Deah 286, Mishmeres Shalom 286.
10. Minchas Chinuch, Mitzvah 423.



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1. Yad Haketannah, hil. Mezuzah 2:21; Pitchcei Teshuvah 286:10 Aruch Hashulchan.
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3. Aruch Hashulchan 4, see Daas Kedoshim ibid.
4. Daas Kedoshim 5, Maharm Shick ibid., Heshiv Moshe 8, Aruch Hashulchan, according to others, it must not (Ikrei Hadat, Yoreh Deah 31:6 Responsa Maharsham. See also Mishnah Berurah, Orach Chaim end of 639, Shaarei Tzedek 40, that Beth Meir concurs.
5. Chamudei Daniel in Pitchchei Teshuvah 286:11, Glosses of Rabbi Akiva Eger ibid, Zechor L'Avraham vol. 3, letter mem, but without a blessing (for disagree; Daas Kedoshim 19, Yad Shaul).



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1. Tam Hatzevi 11:9.
2. Lev Chaim rules that he does not, Shaar Ephraim rules that he does.
3. Meiri, Shabbath 248; Derech Hachaim, Aruch Hashulchan, Keneseth Hagedolah, Nachal Eshkol.
4. Daas Kedoshim 29, Chikrei Lev.
5. Chaye Adam, Heshiv Moshe ibid. Arveh D'vei Ilai, Mishmerets Shalom.
6. Aruch Hashulchan.
7. Responsa Tarshish Sholam, Yoreh Deah 52, Sedey Chemed, mem, ch. 118.
8. Milei D'avos 5:6.
9. Yad Yitzchak 277; Meshiv Devarim, Orach Chaim 14; Mishneh Sachir 6.
10. Yoreh Deah 291.
11. Baba Metzia 102.

12. Shibbolei Haleket, Chaye Adam 40.
13. Eshkol in name of Rav Hai Gaon, Minchas Pittim, Panim M'iroth 1:76, Responsa Rav P'alim, Beur Halacha 164; see also Responsa Chaim Sha'al 1:76.



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1. Shabbath 32b.
2. Responsa Maharsham, Yoreh Deah 28.
3. Pischei Teshuva 291: 2.
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5. Vol. 2., Masseches Chullin.
6. Matteh Ephraim, Kitzur Shulchan Aruch 128:3.
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3. Zohar and Ari zal.
4. Noheg Katzon Yosef.
5. Sedy Chemed ibid.
6. Sedey Chemed ibid., Kaf Hachaim 454:40.
7. Responsa Nachalah L'Yisrael 10; Mishmeres Shalom, hil. Talmud Torah 16; Sedey Chemed ibid.
8. nos 2:27, Ohr Tzaddikim 1:11, Beth Hashoevah, Sedey Chemed ibid.

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1. Orach Chaim 4, Magen Avraham 589.
2. Shemesh Tzedakah, Orach Chaim 29, Beth David, Yoreh Deah 168, to Derech Pikudecha, Pri Megadim ibid, Mishnah Berurah.
3. ibid.

4. Gro 489, see Beur Halachah 60.
5. Pri Megadim, third part of introduction, Eshel Avraham 8:9; Lechem Mishneh, hil. Megillah ch. 2; Introduction to Derech Pikkudecha.
6. Responsum in Shaar Hatefillah; Minchas Chinuch, Commandment no. 10; Birkei Yosef 32:3; Emek Yehoshua.
7. Deut. 17: 10f.
8. Shabbos, ch. 2 Rambam in Sefer Hamitzvos; Introduction to Derech Pikkudecha; Yesod Veshoresh Ha'avodah; admonitions of AYismach Moshe.
9. Avnei Shoham.
10. Rabbenu Yonah, beginning of Berachos; Diverei Chmudos on Rosh, Shulchan Aruch 60.
11. Ba'er Heitiv 60.
12. Rambam , Laws of Repentance, ch. 8; Bnei Yissasschar on the month of Tishri.
13. Magen Avraham, Pri Megadim 209:3.
14. Shulchan Aruch 589, Rabbenu Yerucham, Magen Avraham.
15. Shulchan Hatahor, Emek Yehoshua.
16. 8, 25, 625, Bach and Pri Megadim ad loc., Introduction to Derech Pikkudecha, see also Bikkurei Yaakov 625.
17. Ari zal, Parashas Kedoshim, Introduction to Derech Pikkudecha, Chafetz Chaim concerning lasho horo, slander.
18. Chafetz Chaim, Derech Pikkudecha ibid.
19. Book of Gilgulim by Ari zal, Mishnas Chasidim, reuncarnation of the souls, ch. 1.

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Authored and Compiled

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INTRODUCTION

Unfortunately, laxity and chaos prevail in the observance of the mitzvah of mezuzah all over the world. Whereas writing mezuzos is, according to the Torah, a holy pursuit, to be practiced by learned, G-d-fearing men, it has now become greatly commercialized. Many youths, unlearned in this field, and bereft of the fear of G-d, are now engaged in writing mezuzos. Since the populace is unfamiliar with the proper formation of the letters, in fact, even the scholars are unfamiliar, it is fairly easy to deceive the unsuspecting customer, who, innocently, purchases invalid mezuzos, represented as kosher.

The results are, indeed, tragic. Not only do many Jews fail to fulfill the mitzvos of tefillin and mezuzos all their lives, but, additionally, they are subject to the horrible punishments visited upon them from Heaven, as is elaborated upon in the codes, and witnessed daily.

I have, therefore, taken upon myself to publicize this matter, both by printing leaflets and posters and by publishing books concerning this situation.

To inform those who are unfamiliar and to remind those who are, of the gravity of the situation, I cite many incidents that have occurred during the past five decades, as well as those that have occurred during our own lifetime, numerous stories of various misfortunes that have befallen our brethren, who have inadvertently, failed to fulfill this precious mitzvah, even instances in which the victims were in no way to be blamed for this neglect.

In this booklet, I point out all these facts, trusting that our brethren will be aroused to be conscientious in their observance of this commandment. Additionally, I suggest various plans to make this possible.

In the merit of observing this mitzvah, the Guardian of Israel will protect us from all misfortunes, and we will live to experience the rebuilding of Zion and Jerusalem in the near future, Amen.

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SEFER TIFERES MATISYAHU

THE IMPORTANCE OF KOSHER MEZUZOS I A CALL TO TESHUVA

In recent years, many tragedies, both spiritual and physical, have befallen the Jewish people.

Many Torah scrolls, as well as hundreds of pairs of Tefillin, have been stolen or burned at a loss of thousands of dollars.

Numerous synagogues, yeshivos and botei midroshim, where the sounds of Torah and Tefilah were heard for years, have been abandoned and destroyed.

Jews, who believe in divine providence, surely realize that this does not come about by chance.

The Rambam in Mishneh Torah states that if Jews believe that misfortune comes upon them by chance, Hashem will increase their suffering so much more so. It is, therefore, evident from the Rambam's words that when such tragedies occur, it is incumbent upon us to seek out their causes and rectify them to the best of our abilities.

II THE APPROACH TO TESHUVA

Teshuva, repentance, is achieved by an intense effort to effect a change for the better in the service of Hashem.

Our holy seforim have given us detailed prescriptions to assist us to accomplish our goal. Of utmost importance in this "Teshuva process" is fasting. The abstention from food and drink for an entire day has always been imposed by our Rabbis in reaction to the tragic misfortune of the defilement of Torah scrolls, Tefillin and Mezuzos. The following is a description of the conduct defined by our sages in such circumstances.

III THE PUBLIC FAST.

As a result of such degradations of sacred objects (as mentioned above) a public fast day is proclaimed.

The Beis Din (rabbinical court) together with the elders of the community gather with the entire Jewish populace in the main

Beis Hamedresh of their town. The Beis Din and the elders then set about examining and inquiring into the existing conditions that could have caused so unfortunate an occurrence to take place. The Beis Din will then establish various safeguards and precautions to ensure stricter halachic observance in the future.

Following this, the leaders of the community will then preach to the community, exhorting them to serve Hashem with true devotion and castigating those guilty of dishonesty, stealing, and improper conduct with their fellow Jews. Such individuals are publicly scolded and separated from the midst of the congregation. This is the procedure for the first half of the public fast day.

The second half of the day is spent in prayer, reading appropriate portions from the Torah, and soul-searching repentance, and concluding with Viduy-the confession of sins.

From these words of our holy sages much can be learned:

1. The fast, albeit important, is only a secondary feature of the day.
2. The main thrust of the day is for the Jewish community to repent with a remorseful heart for misdeeds of the past, and an acceptance to be better in the future.
3. Another central factor is the involvement of the town's leaders to locate and rectify the religious laxities that prevail in the town that may have been the cause of the tragic occurrences.
4. According to the Rambam, the sins of stealing, dishonesty, and improper conduct between fellow Jews, are as severe as all other sins combined in regards to bringing such misfortune upon Jews.

Dear Reader, please realize that by fasting alone we are far from fulfilling our obligations on such a day. According to great Torah luminaries, such as the Rambam, the Tur, etc. the fast is of secondary importance in respect to the self examination and soul-searching that is required of us in such a time.

Therefore, it is incumbent upon every individual, without fail, to consider and understand why Hashem has sent such tragedy

and misfortune upon us, our holy places, and holy objects in recent years. We must also try to rectify our own homes as far as possible. For example, our tefillin and mezuzos must be submitted for examination at the prescribed intervals, and we dare not be lax or procrastinating in this respect.

The Torah scrolls (which are extremely vulnerable to decay) must be examined regularly and other daily halachic requirements, such as kashruth, tzeniyus, chinuch, tzitzis, taharas hamispacha, etc. must be carefully regulated.

The following is the advice given by Rav Yehuda Greenwald z.l. who was Rov in the town of Satmar which he gave when two Torah scrolls and other holy objects were burned in the town of Tshand in the year 5671.

IV When Torah scrolls are burned

In the responsa Zichron Yehuda, Rav Yehuda Greenwald of Satmar prescribed the following redress when two Torah scrolls and other religious objects were burned.

1. The congregation should be warned to give more honor to the Torah and to refrain from talking during the reading of the Torah.
2. Every Friday, the Torah reader should read through the portion to be read the following day in the Torah scroll to ensure that all letters are still intact.
3. A Sofer (scribe) should be engaged by the community to examine the Mezuzos in every home, and if possible, all Tefillin.

V Unfit Sifrei Torah

It is, unfortunately a pitiful shame to say that a great many of our synagogues have "Posul" (halachically unfit) Torah scrolls and even those Torahs that can be deemed halachically kosher are only minimally so.

Indeed, this may very well be the cause that so many Torah scrolls are burned and stolen. (This is evident from the responsa quoted above.)

Therefore, I make this plea to all Rabbis, Gaboim, Shamoshim and communal leaders, whose responsibility it is to ensure their congregations of kosher Torah scrolls, to have their Torah scrolls submitted to examination by a qualified, G-d fearing sofer.

Note! It is possible that the examination of the Torah scrolls may be held up due to the large monetary expense involved.

Therefore, it is a good idea to collect monies from the congregants especially for this cause. They will gladly contribute, since it is they who have the most to gain, since they will thus be saved from making blessings in vain, etc.

VI A Plea to the Community.

Each and every individual called up to the reading of the Torah, who notices the slightest irregularity in the written letters and words of the Torah, is obligated according to halacha to inform the Rov and other congregational leaders of this fact.

For example, if a letter has begun to fade, and the blackness of the ink has begun to lighten, the Torah scroll becomes "Posul". If letters are touching one another, or if they were not originally formed correctly the Torah is likewise posul, and should one see this, he must inform the Rov of this.

VII Forty Thousand Jews Wore Posul Tefillin for Years!

The responsa Rav Pölim describes the tragedy of how the entire city of Bagdad, Iraq (c1870), a city of forty thousand observant Jews wore posul Tefillin for many years. The Tefillin were not perfectly square as directed by Halacha, therefore, making them ritually unfit. A visitor from another country noticed this and brought it immediately to the attention of the Rov of the city, Rav Yosef Chayim o.b.m. the "Ben Ish Chay". The Rov, a holy gaon and tzadik acted to correct the situation at once.

Dear Reader, please see how the neglect of one of the smallest of details of tefillin can cause so great a stumbling block.

Unfortunately, our generation is no better, and the michsholim (stumbling blocks) still abound.

The following is a list of problems which frequently occur in the "Batim" - the cases of tefillin, and the solutions to prevent and correct such instances.

1. Problem: Tefillin are oft-times found not to be perfectly square as directed by halacha.

Solution: Measure the "Batim" with a ruler marked in

millimeters or with a paper as described by the Mishne Brura (Hilchos Tefilin, 32)

2. Problem: The threads with which the seams of the Batim are sewn must also be square but frequently are not.

Solution: Same as solution [1]. The Chaye Odom states that this happens even amongst the best Sofrim.

3. Problem: The bottom layer or brim of the tefillin must also be square, but frequently is not.

Solution: The same as solution [1].

4. Problem: Although tefillin were perfectly square when they were new, through use and mishandling they may become deformed slightly. Should this occur, it must be corrected immediately.

5. Problem: Many times, new "Batim" are not formed perfectly square, so the sofer will apply a type of plaster to make up the difference. (Nodeh Beyehuda, 1 - Chaye Odom 14,2.)

Solution: To ensure yourself of a truly kosher pair of tefillin, purchase "white" batim, meaning that they have not as yet been dyed black. Then have them dyed black and have the parchments inserted.

6. Problem: A common occurrence is that the tefillin worn on the head is not engraved properly, thus rendering it posul. According to halocha, the tefillin of the head must be clearly discernable from that of the arm. This is accomplished by the engravings made on the case of the head-tefillin.

Solution: The solution to this problem as well as to the hundreds of other halachic questions pertaining to tefillin is to purchase them as described in solution [5] and to deal only with a qualified, G-d fearing sofer.

VIII Dishonest Sofrim

The Chasam Sofer o.b.m. wrote (part 6, 63) that many dishonest Sofrim exist, who mislead an unsuspecting public.

"There are hundreds of Orthodox Jews who have never worn kosher Tefillin, and the Rabbonim disregard the obligation upon them to inform their congregation of this fact."

The Keses HaSofer (Rav Shlomo Ganzfried) writes similarly in the name of the Mishnas Chachomim.

The Chaye Odom writes that the majority of sofrim in his time were not Torah scholars and many were not even G-d fearing.

“Their actions disqualify them and their work. Any blessing said upon their Torahs or Tefillin is a blessing in vain.

If this was the case back then, what can we say today?!

IX JEWS ARE WEARING PAPER TEFILLIN

It is a shame to say that there are currently many Jews who are wearing Tefillin made with PLASTIC BATIM and PAPER SCROLLS (instead of parchment as directed by halacha).

Extreme care must be taken when purchasing Tefillin to acquire them only from observant, G-d fearing merchants and sofrim.

X BAR MITZVAH “SETS”.

I once happened to be in a Hebrew book store when a man came in and asked for a “bar mitzvah set”. The shopkeeper asked him how much he was interested in spending, and he replied he would spend up to twenty-five dollars.

Just imagine what that “set” was worth (from a halachic standpoint)! The batim were plastic, and the scrolls were paper! The talis was some kind of multi-colored scarf with nylon strings hanging from its corners! This “set” contained three potential blessings made in vain with each use, and worse yet, the inability ever to fulfill the mitzvah of talis and tefillin.

Anyone involved in the manufacture of tefillin can testify that even for \$35.00 to \$40.00 it is impossible to produce a KOSHER pair of tefillin. The community at large are ignorant of these facts, and the rabbis are not committed enough to effect a change for the better in this area.

XI A Call to Roshei Yeshiva and Deans of Yeshivos.

Unfortunately, new obstacles present themselves everyday, and, simultaneously, ignorance in this field is running rampant. Consequently, more and more invalid tefillin and mezuzos are being distributed, It is, therefore, incumbent upon every ben

Torah to do all in his power to eradicate this terrible practice and guard himself and his home against this in the future.

One solution would be for the yeshivos to teach a course in the Halachos of Sifrei Torah, Mezuzos, and tefillin consisting of Tractate Menochos, Shulchan Oruch and Tur Orach Chayim-chap 32-37.

The forming of the letters should also be taught by a qualified G-d fearing sofer, so that a ben Torah who purchases tefillin or mezuzos should be able to determine their validity for himself.

Another praiseworthy practice is for each synagogue and beis medrash to engage a sofer to come at appointed times and examine the congregants' tefillin and mezuzos. The cost should be shared by the congregants or be covered by the congregation.

XII BLESSING THROUGH KOSHER TEFILLIN

Recently a story circulated, that an observant Jew who had been childless for many years was blessed with a child.

One day, when he submitted his tefillin for examination, the sofer was startled to find the word "your children" entirely missing from the parchment scroll within his tefillin. He promptly bought new kosher tefillin and a year later was blessed with a child.

XIII A TERRIBLE TRAGEDY FROM NOT EXAMINING MEZUZOS

A disturbing story was heard recently in Israel about a young child who was taken ill. A friend of the child's father advised him to examine his mezuzos, as this is a well-known hasidic custom. The child's father scoffed at this and said that all the child needed was to see a good doctor and nothing more. A short while later the child, unfortunately, passed away. During the week of mourning the father's friend took down the mezuzos in the mourners' home. To their shock they found the word "your children" had faded from the parchment!

XIV THE EFFECT OF TEFILLIN AND MEZUZOS

In Bnei Brak, Israel lived a Jew who suffered from heart

troubles. He was advised by his Rebbe to examine his tefillin and mezuzos.

To his shock and dismay, he discovered that one of his Mezuzos did not contain the word “thy heart”.

He replaced all his Mezuzos with new kosher ones and was blessed with a full recovery.

Here are a few more instances where words in mezuzos and tefillin can have a direct effect upon the lives of their owners.

One whose business has failed should check the word מארך “your possessions”.

One who suffers from insomnia should check בשכבך “your lying down”.

One who has problems with children should check ירבו ימיכם “to lengthen your days and the days of your children”.

One who has problems earning a livelihood should look at אספתך דיגן “that you may gather your grain”.

One who suffers stomach disorders should check ואכלת ושבעת “thou shall eat and be satisfied”.

One where child suffers learning disabilities should check למדתם בניכם אתם “thou shalt teach thy children”.

One who fears from thieves should check בשבתך בביתך “when you dwell at home”.

One who has had an accident should check ובלכתך בדרך “when you travel on a journey”.

One who has doubts in belief and trust in Hashem should check יפתה לבבכם “should your heart be deceived”.

One who has not been blessed with children should check קדש לי כל בכור “sanctify to me every first-born” or ימי בניכם “the days of your children”.

One who does not desire to learn Torah should check ודברת בם “and thou shalt speak of them” meaning the words of Torah.

One who suffers pain in his hands should check the words ירך ידכם “your hand”.

One who suffers pain in his eyes should check the words עיניכם “your eyes”.

TEFILLIN AND MEZUZOS

MEZUZOS and TEFILLIN must be examined when purchased and at least twice within seven years.

Many kehilos in Europe enforced a ruling that tefillin and mezuzos must be examined during the month of Elul. Would that we do the same!

XV THE IMPORTANCE OF KOSHER MEZUZOS A CALL TO ALL JEWS

Recently, there appeared in the orthodox monthly newspaper "The Torah World" an announcement concerning the neglect of mezuzos on summer homes such as hotels, bungalows and summer camps. These places usually have mezuzos which are unfit, have become unfit with time, or have none at all. The reasons for this are as follows:

1. Observant Jews, who are extremely strict about mezuzos at home, are generally lenient when they move into their summer homes. They justify themselves with the reasoning that it is just for two months and the mezuzos that are there will be sufficient.
2. Even when one is willing to affix new mezuzos for the summer, he seeks to spend as little money as possible and therefore buys Mezuzos that are questionable as to their validity.
3. Many Jews mistakenly think that Mezuzos for summer homes are not all that necessary!
4. Many Jews refrain from affixing kosher mezuzos from fear of having to leave them at the end of the summer, and thus losing the money spent on them.

Now, dear readers, let us take a good look at what these summer homes cost. The bungalow alone costs nearly one thousand dollars. Moving expenses are one hundred fifty to two hundred dollars, while various daily needs and food costs add another three hundred dollars to the total. Each child that goes to a summer camp costs his parents five hundred dollars. Without including many other expenses which come up, you can see how the summer costs thousands of dollars! Why is it that when it comes to spending a few more dollars for KOSHER MEZUZOS, that there is not enough money?

Even those who do buy kosher Mezuzos forget that they must be examined just as the mezuzos in their homes.

Happily, we can report that many Jews have been alerted to these facts, and the situation has improved greatly. The Rabbonim have especially realized the gravity of this matter and have exhorted their congregations to be more exacting in their observance of this holy and important MITZVAH.

The results were extremely heartening. Many families, upon arrival at their summer homes, began to check their mezuzos.

In one bungalow, the owner opened his mezuzoh and nearly fainted. On a paper inside the mezuzah case was a picture of a monkey! In the same bungalow colony, another mezuzoh was found to have the "Parshiyos" printed on paper. Still another mezuzah was found to have an empty paper within it, and so the entire colony did not have one kosher mezuzah among its thirty bungalows! For many years, truly observant families lived entirely without mezuzos.

In another bungalow colony, a father of two children was drowned. In that colony were found many empty mezuzah cases, an unfit (posul) mezuzah and even mezuzah cases which contained pieces of a Megilas Esther cut into pieces and inserted within them.

Therefore, we plead with anyone who has not as yet examined his mezuzos in his summer home (and of course in his year-round home) to please have mercy on your children and have all mezuzos examined by a qualified, G-d fearing scribe. Our rabbis of blessed memory state (Tractate Shabbos 32b) that through the neglect of the mitzvah of mezuzah young children are taken away from this life.

The mezuzah acts as a guardian for Jews, wherever they go. Many tragedies have occurred in recent years with many accidents taking place in the summer months. You have now every chance to spend a few extra dollars and protect yourself with truly kosher mezuzos in your summer homes as well as your homes in the city. In this fashion you will be protected at all times and in all places.

The Importance of Kosher Mezuzos

As a response to our previous bulletin on the extreme importance of kosher Mezuzos it appears that the Jewish community has awakened from a deep sleep. What's more, it is evident from the responses I have received that many Jews were not even aware that mezuzos require examination at all! Many others did not realize that summer homes require kosher Mezuzos as well as their year-round homes.

Therefore, it is incumbent upon every rabbi to instruct his congregation to have their mezuzos and tefillin checked by a G-d fearing qualified scribe as well as purchasing only top-quality Tefillin and Mezuzos regardless of cost.

The holy Satmar Rebbe o.b.m. at a rabbinical convention nearly twenty years ago, condemned the use of Mezuzos and Tefillin which are being mass-produced in the thousands. Part of the blame for this tragedy, the Rebbe said, lies upon the rabbis who are negligent in warning their congregations to this outrage.

We have found through experience that the best way to examine the kashruth of these Tefillin and Mezuzos is to have them examined by a second Sofer - not the one selling them.

Rabbis should likewise instruct their congregants as to the proper attachments of the mezuzos. For example, the correct angle at which it is to be attached, when the blessing is to be made, the height at which the mezuzah should be attached, and which rooms require a mezuzah and which do not.

XVI THE PRICE OF MEZUZOS

Unfortunately, many observant Jews, who do not spare any expense for the proper observance of mitzvos, seem to look to save money when it comes to purchasing truly kosher Tefillin, Mezuzos etc. For weddings, Bar Mitzvahs, furniture and other personal needs, thousand of dollars are squandered, while for the ten or fifteen dollar difference between questionable and kosher mezuzos the expense suddenly becomes too great!

Since, all mitzvos today, are tied into business (and money making) one who sells mezuzos seeks to produce them quickly and with the least expense involved. A glance at these cheaply made mezuzos will readily reveal their lack of workmanship and care. Here are a few instances of how these inexpensive mezuzos are made:

- 1) Many are *printed* on *paper*!
- 2) Many are *printed* on parchment!
- 3) Many are written on *paper*!
- 4) Many are written by *women* and *children*!
- 5) Many are written by *irreligious* Jews!
- 6) Many are written on the holy *Shabbos day*!
- 7) Many are written on a *paper which is made to look like parchment*!
- 8) Many are written by scribes, who wish to earn as much money as possible, and, therefore, write their mezuzos hurriedly. Due to their speed many letters are formed incorrectly or are touching one another, thus invalidating them.

Such are 97 per cent of mezuzos currently being manufactured today.

Dear Reader!

If you want to ensure yourself and your family a long, happy and healthy life, don't try to save a few dollars. Buy the most

kosher mezuzos money can buy and have them examined by a G-d fearing Sofer.

If you want to purchase the most expensive gold and jewelry, you cannot protect yourself against thefts and break-ins, even with the most elaborate security systems if there are not kosher mezuzos on the doors.

If you wish to protect your expensive furniture and belongings, attach a kosher mezuzah on your doors and you will have no more worries. To guard yourself against any and all calamities, misfortunes, and illnesses make sure all your Mezuzos are kosher and examined regularly.

You must remember that aside from the responsibility for the physical well-being of your household, you are also required to provide for your spiritual well-being and that of your family, which can only be insured by the use of kosher Mezuzos and Tefillin.

XVII MEZUZOS IN PLACES OF BUSINESS

It is of great importance to point out that all stores, offices, etc., where a Jew conducts his business are required to have kosher mezuzos on all their door-posts. Many Jews mistakenly believe that since they do not eat or sleep in these places a cheaper mezuzah, or no mezuzah at all, is necessary. This, however, according to the Shulcan Oruch, is not true.

Every Jew is responsible for Mezuzos. Every Jew is required to guard himself and his family from questionable tefillin and mezuzos. Whenever visiting a friend, relative, or acquaintance at their home, he must alert them to the problems with Mezuzos and advise his host to have them checked by a Sofer. Should he see a small mezuzah or one incorrectly affixed to the door, he must alert the owner to this fact. The same holds true when one sees a place of business, or even a synagogue, with a

questionable mezuzah or no mezuzah at all. (Note: A synagogue is also required to have their mezuzos examined twice within seven years.)

XVIII QUESTIONS AND ANSWERS ON MEZUZOS

Q. May one remove the mezuzos upon leaving a summer home at the end of the summer?

A. It is forbidden to do so, and if one does indeed remove Mezuzos, he places himself and his family in danger! (The Satmar Rebbe o.b.m. upon learning that one of his closest chasidim removed the Mezuzos from his summer home, immediately commanded the man to return to his summer home and reattach all the mezuzos, saying that every minute the mezuzos are not replaced he stands in a serious danger.)

Q. Is it necessary for just a few weeks in the country to purchase expensive kosher mezuzas?

A. Definitely so! For a mitzvah there is no difference whether it is for a minute or a year. What's more, during those two months the mezuzos can protect you from many tragedies. If, however, you rent a house from a non-Jew for less than thirty days, you do not need a mezuzah.

Q. Should one who is strict in mitzvah observance spend up to \$35.00 for a mezuzah?

A. For a mitzvah requirement there is no amount or price limit. The more spent, the more the reward, besides being that much more sure that they are truly kosher. For example, we spend a great deal of money for a beautiful Esrog which is used but six days. How much more should we spend for a mezuzah which is used all year round!

Q. How often must we examine Mezuzos and Tefillin?

A. At the very least, all Mezuzos and Tefillin must be examined twice in seven years. Those more exacting in their observance, examine them every year during the month of Elul.

Q. Are public places, such as school rooms, yeshivas, dormitories, hotels, medical offices etc. permitted to use the cheaper type of mezuzos?

A. Just the opposite! Such places where there are small children, or sick people, must have an added protection which can only be afforded by truly kosher Mezuzos.

Tragedies Caused by Unfit Mezuzos

Since the publishing of these bulletins on the importance of kosher mezuzos, many telephone calls and letters have been received describing stories and occurrences connected with mezuzos. Here are just a few of the many we have received:

1) A Jewish owned shop in Brooklyn was recently robbed at gun point in broad daylight. Two men held guns on the employees and thus made away with a large sum of money. After the incident, the store's owner took down his small mezuzos and found one of them to be posul - unfit.

2) Two children of a very religious man became gravely ill. He checked the mezuzos on their bedroom and found them to be posul!

3) Many years ago, I was engaged in helping an elderly man who was paralyzed. One day, I overheard my father speaking about the mitzvah of Mezuzah and its importance as a safeguard against illness and other calamities. I immediately set about to check the mezuzos in the paralyzed man's home. I found that a letter was entirely missing in the word "your rising up". I bought a new mezuzah and attached it, and sure enough, within a short time the man was able to walk again!

4) The following is a letter I received from Rabbi M.Y. Blau of Verboy, an author of many distinguished Seforim:

Dear Rabbi Gross:

It was with great pleasure and interest that I have read your bulletins concerning Mezuzos. Upon reading your words, I was reminded of a story which involved my teacher Rav Yosef Tzvi Dushinsky obm.

Once, upon comforting parents who were mourning the death of their child, the Rov instructed one of his disciples to examine the mezuzah on the door of the room in which the child had passed away. To the shock and dismay of all, the mezuzah was found to be posul. A similar story happened here in Brooklyn a

few years back. The Munkatcher Rov visited one of his chasidim who had lost his livelihood and was in poor health. He instructed the man to examine the mezuzahs and, indeed, one mezuzah was found to be posul. After changing the mezuzah, the man regained his health and livelihood. May Hashem increase your strength in your holy work for the mitzvah of mezuzah.

Rabbi M.Y. Blau

After receiving this letter, I called Rav Blau, who related three other interesting stories:

1) An observant young man was not blessed with children for many years. As he had moved into a new house, he bought all new expensive mezuzas and left the old mezuzos over in his old apartment. A short while later he was blessed with a child. Suddenly, one day, the man who took over his old apartment called him in a panic. He had let the mezuzos in the old apartment be examined and the word "your children" was entirely missing!

2) The second story involves a Jew by the name of Laslo Freund (who currently lives in Flatbush, Brooklyn and can verify this story). Mr. Freund had the opportunity in the year 1936 to buy a large store in the city of Pressburg. As was then the custom, before making so large a step, the man went to his Rebbe, Rav Isak of Spinka o.b.m. to ask his advice. The Rebbe, after learning the details, told him to buy the business, but first to attach kosher mezuzos to every door post. The business was in a shaky financial position, but since the Rebbe gave his advice, Mr. Freund was ready to buy. As the deal was closing, Mr. Freund said he must first go and affix Mezuzahs. The former owner, himself an Orthodox Jew and a scholar, laughed loudly saying;

"What do you mean? Of course, I have mezuzahs on every door".

The two of them went, and to their dismay, they found that not one door boasted a mezuzah!

The new owner attached kosher mezuzahs on every door, the business was pulled out of its financial crisis, and gave forth large profits until the outbreak of the war.

3) The third story occurred in Rov Blau's own congregation. A religious young man was tragically taken from this world in his young years after a terrible illness. After the occurrence, Rav Blau instructed all his congregants to examine their mezuzahs. A short while later, the father of the young man came to Rav Blau and showed him the mezuzahs from his son's home. They were posul, and one was even printed in English!

In conclusion, I wish to bring the words of the Taam HaZvi who wrote:

It is an accepted custom for one who is seriously ill, to have his mezuzos examined. The Likutei Maharich writes that the tefillin of one who has passed away should be examined before being used.

Therefore, everyone should take warning and not look at price when it comes to purchasing mezuzos or tefillin. Through this merit, you will be protected from all troubles and tragedies, and be blessed with everything good. AMEN!

* * *

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CHAPTER 15

**The Duty to Admonish and Protest -
Quotations from Talmud,
Zohar, and Midrash**

1) Anyone capable of admonishing reproaching or rebuking members of his household and does not do so: is punished and considered culpable for the sins of the members of his household; against the people of his city, is punished for the sins of the people of his city, against the entire world, is punished for the sins of the of the entire world (*Shabbos 54b*)

2) Since Phinechas should have protested against *Hophni*, Scripture considers it as though he had sinned (*Shabbos 55b*)

3) One who has the ability to admonish and protest and does not, the sin is ascribed to him (*Yerushalmi Shabbos ch. 5*).

4) Because of four things, the property of householders is usurped by the government, (one of which is) because they have the ability to protest and do not do so (*Sukkah 29b*)

5) Silence is a symbol of acquiescence: Since the Rabbis were present and did not protest, this indicates that they agreed. (*Gittin 56a*)

6) *Abner* was punished (by being killed) because he should have protested against *Saul*, and did not do so. (*Sanhedrin 20a*)

7) *Joshua* the high priest wore soiled garments because his sons married women unfit for the priesthood, and he did not protest against them (*Sanhedrin 93a*)

8) Concerning Zedekiah it is written (II Kings 24:19): *And he did what was evil in the eyes of the L-rd.* The evil is attributed to him because he was able to protest and did not (*Sanhedrin 103a*)

9) If a person learned, taught, observed, (negative commandments), and performed (positive commandments), but did not protest, he is deemed cursed. On the other hand, if a person did not learn, did not perform (positive commandments), did not observe (negative commandments), did not teach others, and did not have the ability to protest, yet he protested, he is deemed blessed. (*Vayikra Rabbah 25*)

10) The Holy One, Blessed be He, said (to the Divine Attribute of Justice): "These are completely righteous men, and these are completely wicked ones." He replied: "It is fully revealed to me that they had the ability to protest, but did not do so." He responded: "It is fully known to Me that if they had protested, they would not have heeded them." He retorted: "If it is fully known to You, is it fully known to them?" They, therefore, should have protested and allowed themselves to be humiliated for the sanctity of Your Name, and to suffer beatings from the Jews. (*Tanhuma Tazria 9*)

11) "Take all the leaders of the people and hang them. (Num. 25:4)" *The sins were attributed to the leaders of the people because they did not protest against the people.* (*Tanhuma Balak 19*)

12) Who was responsible for the deaths of all those killed in the civil war against Benjamin because of the killing of the concubine in Gibeah of Benjamin?) *Phinechas!*, Because he had the power to protest and did not protest. We learn from this that anyone who has the power to protest and does neither protest, or attempt to bring the Jews to improve their ways, all blood that is shed among the Jews, is shed because of him. (*Yalkut Judges 68*)

13) The great *Sanhedrin* should have tied iron ropes around their waists and lifted their cloths above their knees and gone throughout all the cities of Israel, one day to Lachish, one day to Eglon, one day to Hebron, one day to Jerusalem, to teach them proper manners. (ibid)

14) Jerusalem was destroyed only because they did not admonish one another. (*Shabbos 119*)

15) If a Rabbinical scholar is loved by the people of his city, it is not because he is superior, but because he does not admonish them concerning matters of Heaven. (*Kethuboth 105b*)

16) When the footsteps of the *Messiah* will be heard, there will be no admonition. (*Sotah 49a*)

17) Because of what did *Jeroboam* merit the kingdom? Because he castigated Solomon. (*Sanhedrin 101b*)

18) One should love admonition, for as long as there is admonition in the world, goodness and blessing come to the world, and evil departs from the world. (*Tamid 28a*)

19) Everyone who admonishes his friend for the sake of Heaven, merits the portion of the Holy One, Blessed be He; moreover, a mantle of grace is drawn over him. (*Tamid 28*)

20) Anyone who knows how to admonish and admonishes the public, brings content to his Creator. (*Tana d've Eliyahu Rabba 3*)

21) One who knows that his fellow man is wicked, yet he flatters him, or if he knows that his colleague is full of sins, yet he says to him, "You are righteous," deserves that all the curses in the Torah come upon him. However, one who admonishes his colleague that he repent, takes the blessings of the one who is admonished. If he accepts the admonition and repents then, he too, receives blessings. (*Yalkut Devarim 793*)

22) Is there any man who hates his son? However, if he does not admonish him concerning Torah, wisdom, and proper

manners, he will eventually hate him. If he admonishes him, however, he will eventually love him. (*Yalkut Proverbs 950*)

23) The Divine Attribute of Justice rose and said before G-d: Even on the righteous among them, You shall write on their foreheads a *Tav* of blood, *Tav* standing for *Tamuth*, you shall die. The Holy One, Blessed be He, replied and said: "Why?" She answered, "Because they did not reproach your children with words of admonition, and they did not instruct them not to sin." The Holy One, replied, "It is revealed before me that if they had admonished them, they would not have listened". The Attribute of Justice replied, "Even though they would not have accepted, nevertheless, the righteous should have rebuked them". The Holy One acceded and proceeded to treat the righteous of that generation in Jerusalem as wrongdoers. Six angels of destruction were dispensed to Jerusalem and they devastated it (*The Letters of R' Akiva*).

24) Whoever is able to admonish and does not do so is stricken with *tzaraas*. (*Zohar Part III part 45b*)

25) The righteous man is conscientious to go to the wrongdoers to help them turn away from their sins. He informs them of the heavenly judgment and the punishment of *Gehinom*. He does not allow himself to rest day or night until he has rebuked them and brought them to full repentance. (*Zohar Pg. 20b*)

26) All Jews are responsible for each other. (*Shevuos 39a*)

27) Even the perfectly righteous are held responsible for the sins of their generation ... for not rebuking the wicked. (*Midrash Tanchuma Mishpatim*)

28) Some sins are so great that those who commit them are not afforded Divine assistance to repent. Included among them is one who was able to rebuke others, be it a group or individuals, and did not do so but left them in their backsliding. (*Rambam Hilchos Tshuva 4:1*)

29) It is a Jew's duty to protest against sinners. Anyone who has the ability to protest, and does not do so, is held responsible for that sin. (*Remah Yore Deah 334:48*)

30) Evil decrees fall only upon those who could have protested and did not. (*Yalkut Ruth on the verse, "And Elimelech died..."*)

31) Anyone who says that Solomon actually sinned is in error. The sages ask: But it is written, "and Solomon sinned .."? They answer: Because he should have reprimanded his wives and did not, scripture considers it as if he actually sinned. *Rabbi Yehuda* says in the name of *Shmuel* that Solomon would have preferred to be a lackey to a foreign ruler rather than have it be written in Scriptures that he sinned. *Rashi* explains the Gemorah to mean that he would rather have suffered indenture to chop wood and draw water for idol worship. This teaches us how severe the rebuke is for one that could have protested and did not. (*Shabbos 56b*)

32) The reason that the people in the civil war against *Gibeah* died was: *Hashem* said to them, "For My honor you did not protest, but for the honor of mortals you do protest!". (*Sanhedrin 103b*)

33) The verse "and I shall destroy from amongst you the righteous and the wicked," refers to the righteous who are imperfect. Since they were able to protest and did not, they are considered imperfect. (*Avoda Zara 4a*)

34) Aaron did not protest when Moses hit the rock at *Mei Meriva* for he considered himself as Moses' disciple. However, one need not give honor to a teacher when there is a profanation of the Divine Name. Because he did not protest, he was punished in the same way as Moses. (*Midrash Tanchuma, Chukas*)

35) From the incident of *Pinchas* one should learn to be zealous for *Hashem* when there is a profanation of the Divine Name of the Torah. The importance of this is shown by the

gratitude and good favor through which Hashem gave the priestly covenant of peace to Pinchas. (*Shelah Hakodesh, Ten Praises*)

36) It is written (*Midrash Tanchuma, Re'ei*) that many upright people lived in Noah's generation but, nevertheless, perished with the others. The reason they perished is that they did not protest the wrongdoings of the others, unlike Noah who did protest. (*The Chida, Chomas Anach, Parshas Noah*)

37) One who does not oppose those who persist in their evil ways is punished for all their sins. Furthermore, he transgresses the negative command, "You shall not bear his sin ..." It is obligatory upon every G-d fearing and G-d loving person and those of pure heart to arouse zeal ... (*Sha'arei T'shuvah, Sha'ar 3:59*)

38) *The Remah states that in our times we do not protest against wrongdoers because of the danger involved (Yoreh Deah 334, Choshen Mishpat 12) quoting the Responsa of the MaHariv 157 The Bechor Shor (quoted in the Piskei T'shuva)* says that many, basing their actions upon this decision, justify themselves in flattering influential people even though there is no certain danger. This rationalization, which has weakened the Torah, is a blatant mistake, in that the *MaHariv's* opinion was stated only in an instance when there is certain danger. Were this not so, then the precept, "Thou shalt not fear a man," would become null and void. Certainly the intent of this precept was directed to a situation in which there is a reason for fear. And, yet we are instructed you shall not fear!

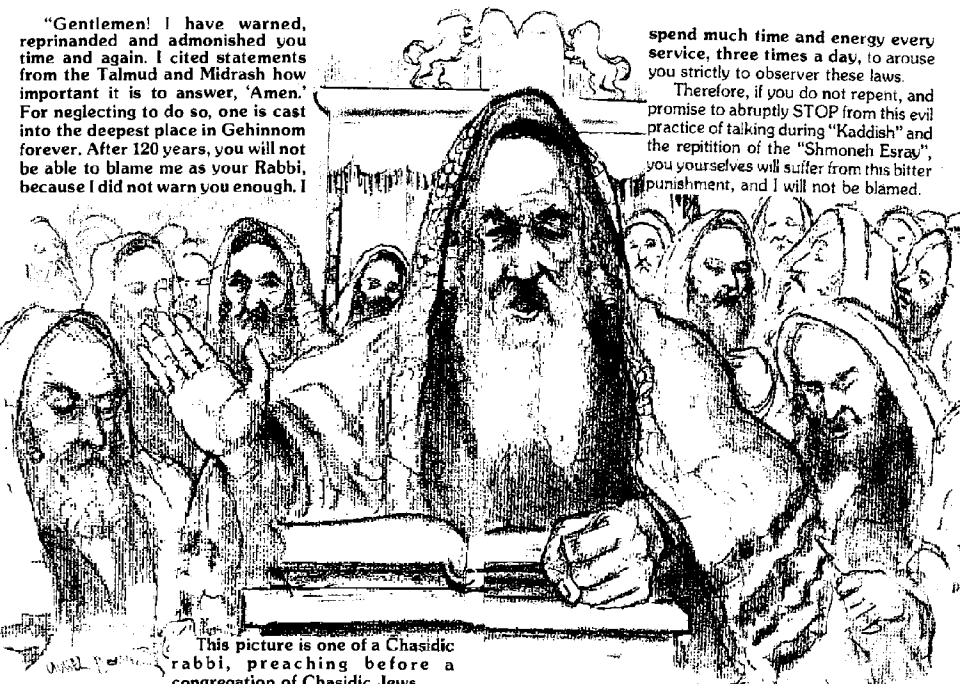
A judge who is appointed to punish wrongdoers and fulfills this precept, will merit the reward of Pinchas, the zealous, and no evil will befall him.

39) Do not envy wrongdoers, for anyone who sees their actions and does not arouse zeal transgresses three negative commands. For this reason a man should sever relations with them and have a separate way from them (*Zohar I pg. 239b*).

"Gentlemen! I have warned, reprimanded and admonished you time and again. I cited statements from the Talmud and Midrash how important it is to answer, 'Amen.' For neglecting to do so, one is cast into the deepest place in Gehinnom forever. After 120 years, you will not be able to blame me as your Rabbi, because I did not warn you enough. I

spend much time and energy every service, three times a day, to arouse you strictly to observe these laws.

Therefore, if you do not repent, and promise to abruptly STOP from this evil practice of talking during "Kaddish" and the repetition of the "Shmoneh Esray", you yourselves will suffer from this bitter punishment, and I will not be blamed.



This picture is one of a Chasidic rabbi, preaching before a congregation of Chasidic Jews.

Where words fail... pictures succeed.

40) *The Angel of Death does not have the same power over a man who is zealous for Hashem as he has over other men. (Zohar 29b)*

41) Anyone who is able to protest and does so, thereby avenging Hashem from the wicked of this world, Hashem seals a covenant with him and his seed, just as He did with Pinchas. (Reishis Chochma, Sha'ar HaYirah, ch. 12)

42) If even a minor sin receives public and juridical acceptance, this is the product of corruptness and an unpardonable sin; and furthermore, the entire people are held guilty. Forgiveness is possible only after a punishment has been executed upon the entire nation. This was the sin of Sodom. (HaAkeida 20)

43) Because they did not protest against evildoers, the future generations learned from their bad ways. (Rashi Sotah 41b)

44) It is clearly derived from both the Oral and Written law that one who can protest and does not do so, is held responsible for that sin and for neglecting a positive commandment. Furthermore, he is considered in the category of the wicked. (Chinuch Mitzvah 239)

45) The judges of Israel are responsible for the sins of their people. (Yalkut Yechezkel 341)

46) *It is written "Ben Adam: A sentinel have I appointed you for the Family of Israel and you have heard the word of My mouth .. but you did not speak up to warn the wicked one concerning his evil way to save his life. He, the wicked one, shall die for his sin, and I shall demand his blood from you. Yechezkel 3:17,"*

47) It is possible that Moses, assured of the righteousness of his brother Aaron, knew that Aaron's intention in making the

golden calf was not evil. However, he accused him for the evil-doing of the people. Since their downfall came through him, he was deserving of rebuke. (*Rambam, Ki Sisa*)

48) Why do many Torah scholars die young? The answer is: they allow themselves to be disgraced, for they do not avenge like a snake the words of Torah and the fear of Heaven. (*Avos of R'Nasson, ch. 29*)

49) There were great men of Israel who saw evil and looked the other way. The Holy One remarked to them, "There will come a time when I will do likewise." (*Midrash Rabbah, Lamentations*).

50) In summary, I would like to cite that which *R' Chaim Sofer* writes in his illustrious work, *Sha'arei Chaim (6a)*:

"Woe to us from the day of Judgment; Woe to us from the Day of Rebuke, when the time comes for *Hashem* to search through the action of every living being and it will be found written: This righteous man desecrated the *Sabbath*; this pious man transgressed the prohibition of *Niddah*; this G-d fearing man transgressed the prohibition against eating non-Kosher food and wearing *shatnes*; this holy man is guilty of having relations with a married woman. All believers will be astonished and wonder at the sins attributed to these pious men, for these men were part of a generation of righteous. But *Hashem* will reply in wrath, "Behold, it was in your power to rebuke such and such a wicked man. Why did you not remember him and remind him of his sin?"

It is quite evident that those who have the capability to rebuke and admonish their fellow man are required to do so. Hesitation or neglect of this requirement is calamitous; perseverance and meticulous fulfillment of this responsibility accrues abundance of blessings.