

THE KASHRUT OF TEFILLIN AND MEZUZOT

TIFERET MATITYAHU

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THE IMPORTANCE OF KOSHER MEZUZOT

1 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.

2 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 Mezuzot. The following is a description of the conduct defined by our sages in such circumstances.

3 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 Hamedrash 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 Mezuzot 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.

4 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 Mezuzot in every home, and if possible, all Tefillin.

5 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.

6 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.

7 Forty Thousand Jews Wore Posul Tefillin for Years!

The responsa Rav Pealim describes the tragedy of how the entire city of Bagdad, Iraq (c 1870), 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 Joseph Chayim o.b.m. the "Ben Ish Chay". The Rov, a holy gaon and tzaddik 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 Tefillin, 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 Adom 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, I - 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 halacha, 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 on* with a qualified, G-d fearing sofer.

8 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?!"

9 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.

10 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 Talit 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 Tallit 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.

11 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 Mezuzot 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, Mezuzot, and tefillin consisting of Tractate Menochos, Shulchan Oruch and Tur Orach Chayim- chap 32-7. 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 Mezuzot 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 Mezuzot. The cost should be shared by the congregants or be covered by the congregation.

12 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.

13 A TERRIBLE TRAGEDY FROM NOT EXAMINING MEZUZOT

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 Mezuzot, as this is a well-known Chasidic 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 Mezuzot in the mourners' home. To their shock they found the word "your children" had faded from the parchment!

14 THE EFFECT OF TEFILLIN AND MEZUZOT

In Bnei Brak, Israel lived a Jew who suffered from heart troubles. He was advised by his Rebbe to examine his tefillin and Mezuzot. To his shock and dismay, he discovered that one of his Mezuzot did not contain the word "thy heart". He replaced all his Mezuzot with new kosher ones and was blessed with a full recovery. Here are a few more instances where words in Mezuzot and tefillin can have a direct effect upon 'the lives of their owners. One whose business has failed should check the word "your possessions". One who suffers from insomnia should check "your lying down". One who has problems with children should check "to lengthen your days and the days of your children". One who has problems earning a livelihood should look at "that you may gather your grain". One who suffers stomach disorders should check "thou shall eat and be satisfied". One whose child suffers learning disabilities should check "You shall teach your children". One who fears from thieves should check "when you dwell at home". One who has had an accident should check "when you travel on a journey". One who has doubts in belief and trust in Hashem should check, "should your heart be deceived". One who has not been blessed with children should check sanctify to me every first-born" or "the days of your children". One who does not desire to learn Torah should check "and you shall speak of them" meaning the words of Torah. One who suffers pain in his hands should check the words "Your hand". One who suffers pain in his eyes should check the words "your eyes".

MEZUZOT and TEFILLIN must be examined when purchased and at least twice within seven years. Many kehilot in Europe enforced a ruling that tefillin and Mezuzot must be examined during the month of Elul. Would that we do the same!

15 THE IMPORTANCE OF KOSHER MEZUZOT A CALL TO ALL JEWS

Recently, there appeared in the orthodox monthly newspaper "The Torah World" an announcement concerning the neglect of Mezuzot on summer homes such as hotels, bungalows and summer camps. These places usually have Mezuzot 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 Mezuzot 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 Mezuzot that are there will be sufficient.

2. Even when one is willing to affix new Mezuzot for the summer, he seeks to spend as little money as possible and therefore buys Mezuzot that are questionable as to their validity.

3. Many Jews mistakenly think that Mezuzot for summer homes are not all that necessary!

4. Many Jews refrain from affixing kosher Mezuzot from fear of having to leave them at the end of the summer, and thus losing the money spent on them.

VACATION HOMES NEED MEZUZOT AS WELL

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 THERE NEVER MONEY FOR GOOD MEZUZOT?

Why is it that when it comes to spending a few more dollars for KOSHER MEZUZOT, that there is not enough money? Even those who do buy kosher Mezuzot forget that they must be examined just as the Mezuzot 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 Mezuzot. In one bungalow, the owner opened his mezuzah and nearly fainted. On a paper inside the mezuzah case was a picture of a monkey! In the same bungalow colony, another mezuzah 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 OBSERVANT FAMILIES LIVED WITHOUT MEZUZOT

For many years, truly observant families lived entirely without Mezuzot. 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 Megilat Esther cut into pieces and inserted within them. Therefore, we plead with anyone who has not as yet examined his Mezuzot in his summer home (and of course in his year-round home) to please have mercy on your children and have all Mezuzot examined by a qualified, G-d fearing scribe. Our rabbis of blessed memory state (Tractate Shabbat 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 Mezuzot 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 MEZUZOT

As a response to our previous bulletin on the extreme importance of kosher Mezuzot 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 Mezuzot require examination at all! Many others did not realize that summer homes require kosher Mezuzot as well as their year-round homes.

THE OBLIGATION OF EVERY RABBI TO INSTRUCT HIS CONGREGATION TO HAVE KOSHER TEFILLIN MEZUZOT

Therefore, it is incumbent upon every rabbi to instruct his congregation to have their Mezuzot and tefillin checked by a G-d fearing qualified scribe as well as purchasing only top quality Tefillin and Mezuzot regardless of cost. The holy Satmar Rebbe o.b.m. at a rabbinical convention nearly twenty years ago, condemned the use of Mezuzot and Tefillin which are being mass-produced in the thousands.

THE RABBIS THAT DON'T WARN THEIR CONGREGANTS ARE TO BLAME

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 Mezuzot 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 Mezuzot, 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.

16 THE PRICE OF MEZUZOT

Unfortunately, many observant Jews, who do not spare any expense for the proper observance of mitzvot, seem to look to save money when it comes to purchasing truly kosher Tefillin, Mezuzot 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 Mezuzot the expense suddenly becomes too great!

ALL MITZVOT TODAY ARE SADLY TIED TO BUSINESS

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

of how these inexpensive Mezuzot 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 Shabbat 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 Mezuzot hurriedly. Due to their speed many letters are formed incorrectly or are touching one another, thus invalidating them.

DON'T RISK YOURSELF TO SAVE ONLY A FEW DOLLARS

Such are 97% of Mezuzot 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 Mezuzot 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 Mezuzot 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 Mezuzot 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 Mezuzot and Tefillin.

17 MEZUZOT 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 Mezuzot 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 Shulchan Aruch, is not true. Every Jew is responsible for Mezuzot. Every Jew is required to guard himself and his family from questionable tefillin and Mezuzot. Whenever visiting a friend, relative, or acquaintance at their home, he must alert them to the problems with Mezuzot 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 Mezuzot examined twice within seven years.)

18 QUESTIONS AND ANSWERS ON MEZUZOT

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

ALWAYS GOOD MEZUZOT ARE NEEDED

Q. Is it necessary for just a few weeks in the country to purchase expensive kosher mezuzot? 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 Mezuzot 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 Etrog which is used but six days. How much more should we spend for a mezuzah which is used all year round!

TEFILLIN AND MEZUZOT MUST BE CHECKED AT LEAST TWICE IN SEVEN YEARS

Q. How often must we examine Mezuzot and Tefillin? A. At the very least, all Mezuzot 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 Mezuzot? 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 Mezuzot.

TRAGEDIES CAUSED BY UNFIT MEZUZOT

Since the publishing of these bulletins on the importance of kosher Mezuzot, many telephone calls and letters have been received describing stories and occurrences connected with Mezuzot. 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 Mezuzot and found one of them to be posul - unfit.

2) Two children of a very religious man became gravely ill. He checked the Mezuzot 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 Mezuzot 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!

The following is a letter I received from Rabbi M.Y. Blau of Veiboy, an author of many distinguished Seforim:

Dear Rabbi Gross: it was with great pleasure and interest that I have read your bulletins concerning Mezuzot. Upon reading your words, I was reminded of a story which involved my teacher Rav Joseph 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

THREE ADDITIONAL STORIES

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 mezuzot and left the old Mezuzot 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 Mezuzot 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 Mezuzot 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!

MAY G-D SAVE US FROM ALL TROUBLE AND TRAGEDY

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 Mezuzot examined. The Likutei Maharil 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 Mezuzot or tefillin. Through this merit, you will be protected from all troubles and tragedies, and be blessed with everything good. AMEN!