

ב"ה

תשורה

מחגיגת הבר-מצוה

של הת' מנחם-מענדל שי' דייטש

א' תמוז תשס"ז

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פתח דבר

אנו מזוידים לד' על כל הטוב אשר גמלנו ובחסדו הגדול זיכנו בחגיגת הבר-מצוה של בננו היקר, הת' **מנחם-מענדל שי'**, אשר נולד יומיים לפני ג' תמוז תשנ"ד והיה בין הראשונים שנקרא שמם על שם כ"ק אדמו"ר זי"ע באותם ימים.

התודה והברכה לקרובינו, ידידינו ומכרינו אשר הואילו לשמוח אתנו יחדיו ולברך את חתן הבר-מצוה ואת כולנו שיגדל להיות חסיד, ירא-שמים ולמזן כרצו"ק של רבנו נשיאינו ולנחת רוח הוריו וזקניו שיחיו.

בשמחה ובטוב לבב מתכבדים אנו להגיש למשתתפים בשמחת הבר-מצוה, לזיכרון טוב, תשורה מיוחדת זו הכוללת מהני מילי מעלייתא, ניצוצי אור מארכיונו המופלא, רב הכמות והאיכות של זקננו, איש האשכולות הנודע לתהילה, הרה"ח הנעלה רב הפעלים שזכה לשמש בקודש עשיריות בשנים כמזכיר כ"ק אדמו"ר מהוריי"צ וכ"ק אדמו"ר זי"ע נשיא דורנו - הלא הוא הרב ד"ר ניסן מינדל ע"ה.

תודתנו וברכתנו הלבבית נתונה לחתנו, סבו של חתן הבר-מצוה, הרה"ח הנעלה והנכבד, עוסק בצ"צ וכו' ורב פעלים בהפצת המעינות חוצה, הרב ר' שלום דובער שפירא שי', אשר אותו הפקיד ומינה הרב מינדל ע"ה על ארכיונו, שהואיל לדלות מרגליות יקרות מהאוצר הבלום ולמסרן לפרסום ראשון בתשורה זו, לרגל חגיגת הבר-מצוה בשעטו"מ.



את הנאסף בתשורה זו חילקנו לארבעה שערים: א) **שערי הילולא** – בעמדנו בסמיכות ליום ההילולא ג' תמוז, באו אי אלה מברקים ומענות קודש בענייני הילולא דרבותינו הק'. ב) **שערי הלכה** – אור חדש של שולחן ערוך לנוער באנגלית שכ"ק אדמו"ר ערך ע"י הר"נ מינדל ע"ה

והוגה ע"י כ"ק אדמו"ר זי"ע בכתי"ק בתוספת הערות, הגהות וחידושי דינים לרוב. וזאת למודעי שהמתפרסם בזה הוא חלק קטן בלבד מפסקי הלכות אלו. ג) **שערי תשובה** – תשובה בהלכה מכ"ק אדמו"ר הצמח-צדק נ"ע, בכתי"י מעתיק, שהיתה מונחת ביחד עם עלי ההגהה של השו"ע הנ"ל וחלק מההגהות נכתב מעל"ד של העתקה זו. ד) **שערי כתבים** – על כל אלה נוספו, לחביבותא דמילתא עוד אי אלו ניצוצי אור מתוך הארכיון ובהם תצלומי כתי"ק בעינים שונים.



הא-ל הטוב הוא יברך את כאו"א מהמשתתפים בשמחתנו, בתוך כלל אחב"י יחיו, בברכות מאליפות מנפש ועד בשר, ויהי רצון שבמהרה ממש יקוים היעוד הקיצו ורננו גו' ומלכנו נשיינו בראשם וישמיענו נפלאות מתורתו ונזכה זעהן זיך מיט'ן רבי'ן דא למטה אין א גוף ולמטה מעשרה טפחים והוא יגאלנו.

מוקיריהם ומכבדיהם
אבא אליהו ומינא דייטש

ראש חודש תמוז, תשס"ז
ברוקלין, נ.י.

שערי הילולא

מברקים ומענות קודש בענייני הילולא דרבותינו הק'
בעמדנו בסמיכות לג' תמוז, יום ההילולא דכ"ק אדמו"ר זי"ע

CHARGE TO MERKOS L'INYONEI CHINUCH

FEB 4 52

HEBREW

LT
RABBI GORODETZKY MATUSOV
4 CAMP TURPIN
CASABLANCA (Morocco)

LIMSOR LECHOL ECHAD BIFERAT BOTBOL DAVILLA ELMALEH GROSS
PEREZ ZAGOURA ULHARABANIM VEHAASKANIM BEARIM VEHAKFARIM
AGHLLLOULF ANTIFA ~~AR~~ROUMIAT ASLIM BENAMED BENEHIYOUM BIZHAKI
BRISA BUZAD CASSABET ERFOUD GERSUF KESSERSEK LCASBA LMAHMED *MADRID*
MIDELT MINNDLIMINI MISOUR ODZEM OUEZANNE RABAT SEDEHIYM SEFROU
SETAT TADLA TALMASLA TAMASINT TAMNOUGALT TANGER TAOURIRT
TASA TIMSLA TIQUERT ZAVIAT ~~NEKHM~~ VEHANOSOFIM NEKUDA
BEYOM HAHILULA DEAZLINAN MINEY ASIRI BISHEVAT GADOL BEYOTER
ZECHUT BAAL HAHILULA ZADIK ELYON HAMASHBIR BAR LECHOL HAAREZ
LEHAMSHICH YESHUOT BERACHOT VEHAZLACHOT LEKATAR ULECHOL
HAMITASKIM BEMOSDOT OHOLEY JOSEF YIZCHAK SHEAL SHEMO NEKUDA
BEVADAY YITAMZU MEYOM SEGULA ZE VAHALA BEHISHTADLUTAM BHANAL
LEHITKASHER BEILANA DECHAYE ULEHITBARECH UMISHPACHTOM
BEHAMIZTARECH BGASHMIUT UBERUCHNIUT NEKUDA HAMEZAPE LIBESUROT
TOVOT BIVERACHA -

MENACHEM SCHNEERSON

CHARGE TO MERKOS L"INYONEI CHINUCH

FEB 4 52

HEBREW

LT
RABBI LIPSKER
RUE DISPENSAIRE
MEKNES (Morocco)

LIMSOR LEHARAV TOLEDANO BERDUGO SEBAG KERIF VEHAASKANIM
BEIROI NEKUDA BEYOM HAHILULA DEAZLINAN MINEY ASIRI BISHEVAT
GADOL BEYOTER ZECHUT BAAL HAHILULA ZADIK ELYON HAMASHBIR BAR
LECHOL HAAREZ LEHAMSHICH YESHUOT BERACHOT VEHAZLACHOT LEKATAR
ULECHOL HAMITASKIM BMOSDOT OHOLEY JOSEF YITZCHAK SHEAL SHEMO
NEKUDA BEVADAY YITAMZU MEYOM SEGULA ZE VAHALA BEHISHTADLUTAM
BHANAL LEHITKASHER BEILANA DECHAYE ULEHITBARECH UMISHPACHTOM
BEHAMIZTARECH BGASHMIUT UBERUCHNIUT NEKUDA HAMEZAPE LIBESUROT
TOVOT BIVERACHA -

MENACHEM SCHNEERSON

CHARGE TO MERKOS L INYONEI CHINUCH

FEB 4 52

LT

DEALLINAN MINBY

BYOIM HAHILULO *(ASIRI BISHVAT GODOIL BYOISEIR ZCHUS BAAL*
HAHILULO ZADIK ELYOIN LHAMSHICH YESHUOIS BROCHOIS
VHAZLOCHOIS LCHOL HAMISASKIM BMOISDOISOV NEKUDO
BETACH YISVAADU LEOIRER RABIM LTOIRO UMIZVOIS LCHAZEIK
MOISDOISOV VTAKONOISOV LHISKASHEIR BEILONO DCHAYE
ULHISBOREICH BCHOL HAMIZTOREICH BGESHEM UBRUACH NEKUDO
BIVROCHO -

MENACHEM SCHNEERSON

- 1) RABBI ABRAMSON ANASH
40 OCEANST BONDI SYDNEY (Australia)
- 2) ALOY ~~WEINBERG~~ ANASH
POB 4110
JOHANNESBURG (S. Africa)
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89 CRANWICH
LONDON (Engladn)
- 4) ~~ANASH~~ RABBIS DUBOV ~~RXX~~ RHEIN SEGAL
7 DARLINGTON STREET
MANCHESTER (England)
- 5) ZAJGE
SAOPAULO (Brasil)
- 6) ANASH C/O YESHIVAH
5265 PARK AVENUE
MONTREAL, Que.
- 7) YESHIVA OYYL
351 BURWOODRD
BURWOOD MELBOURNE (Australia)

CHARGE TO MERKOS L'INYONEI CHINUCH

FEB 4 52

LT AGUDAS CHABAD
FEIERBERG 22
TELAVIV (Israel)

LIMSOIR LCHOL MOISDOISEINU BEAHAK NEKUDO BYOIM HAHILULO
D^EAZLINAN MINEY ASIRI BISHVAT GODOIL BYOISER ZCHUS BAAL
HAHILULO ZADIK ELYOIN HAMSHBIR BOR LCHOL HOOREZ LHAMSHICH
YESHUOIS BROCHOIS VHAZLOCHOIS LCHOL HAMISASKIM BMOISDOISOV
NEKUDO BETACH YISVAADU LOIRER RABIM LTOIRO UMIZVOIS
LCHAZEK MOISDOISOV VTAKONOISOV LHISKASHEIR BEILONO DCHAYE
ULHISBOREICH BCHOL HAMIZTOREICH BGESHEM UBRUACH NEKUDO
HAMZAPE LIBSUROIS TOIVOIS BIVROCHO -

MENACHEM SCHNEERSON*

CHARGE TO MERKOS L"INYONEI CHINUCH

FEB 4, 1952

(HEBREW)

LT
RABBI GORODETZKY -
~~CHEZ RABBI MATUSOV~~
4 CAMP TURPIN
CASABLANKA (Morocco)

→ NEKUDA BEYOM HAHILULA ^E DAZLINAN MINEY ASIRI BISHEVAT GADOL BEYOTER ZECHUT
 BAAL HAHILULA ZADIK ELYON HAMASHBIR BAR LECHOL HAAREZ LEHAMSHICH
 YESHUOT BERACHOT VEHAZLACHOT LEKATAR ULECHOL HAMITASKIM BEMOSDOT
 OHOLEY JOSEF YIZCHAK SHEAL SHEMO NEKUDAH UBEVADAY YITAMZU MEYOM
 SEGULA ZE VAHALA BEHISHTADLUTAM BHANAL ~~XXXXXXXX~~ LEHITKASHER
 BEILANA DCHAYE ULEHITBARECH UMISHPACHTO ^M BEHAMIZTARECH BGASHMIUT
 UBERUCHNIUT ^V HAMZAPE LIBESUROT TOVOT (NEKUDAH) LIMSOR ~~PEREZ~~ LCHOL
 ECHAD BIFRAT ~~XXXXXXXX~~ ~~XXXXXXXX~~ ^{BETZUR} DAVILA ELMALEH ^{PEREZ} GROSS, ZAGURA
 ULHARABANIM ^A VEHASKANIM BEARIM VEHAKFARIM AGHLOUF ANTIFA GROUMIAT
 ASLIM BENAMED BENEHIYOUM BIZHAKI BRISA BUZAD CASSABET ERFOUD
 GERSUF KESSERSEK LCASBA LMAHMED ~~MIDDLE~~ MINNDLIMINI MISOUR ODZEM
 OUEZANNE ~~RABAT~~ SEDEHIYM ~~SEPROU~~ SETATTADLA TALMASIA TAMASINT
 TAMNOUGALT TANGER TAOURIRT TASA TIMSLA TIQUERT ZAVIAT BIVRACHA -
 MENACHEM SCHNEERSON

מנחם מענדל שי' דייטש
 מנחם מענדל שי' דייטש
 מנחם מענדל שי' דייטש
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 מנחם מענדל שי' דייטש
 מנחם מענדל שי' דייטש



CHARGE TO MERKOS L'INYONEI CHINUCH

February 4, 1952

(HEBREW)

XX LT
RABBI LIPSKER
RUE DISPENSAIRE
MEKNES (Morocco)

→ **NEKUDA**

BYOM HAHILULA ^{E/} DAZLINAN MINEI ASIRI BISHEVAT GADOL BEYOTER ZECHUT
BAAL HAHILULA ZADIK ELYON HAMASHBIR BAR LCHOL HAARETZ ^{E/} LHAMSHICH
YESHUOT BERACHOT VEHAZLACHOT LEKATAR ULECHOL HAMITASKIM ^{E/} BMOSDOT
OHOLEY JOSEF YIZCHAK SHEAL SHEMO **NEKUDA** UBEVADAI YITAMZU MEYOM
SEGULA ZE VAHALA BEHISHTALUTAM BHANAL LHITKASHER BEILANA DCHAYE
ULHITBARECH UMISHPACHTO ^{D/} BHAMIZTARECH BGASHMIUT UBERUCHNIUT **NEKUDA**

HAMZAPE LIBESUROT TOVOT ~~NEKUDA~~ LIMSOR ~~NEKUDA~~ LEHARAV TOLEDANO

BERDUGO ^{A/} VEHASKANIM ^{Birkoi} EMACHNOI BIVERACHA -

SEBAG KERIF

MENACHEM SCHNEERSON

אחרי שנת
התק"ח
התק"ט
הת"ש

משה שניידר
1952/11

שערי הלכה

באיגרת ק' מופלאה אל המשפיע הנודע הגאון המקובל הרב מנחם זאב הלוי גרינגלאס שליט"א שנכתבה בשנת תש"ו מפרט רבנו בפרטי פרטים את גודל טרדותיו של ב"מקצוע ההדפסה". (אגרות קודש ח"ב עמ' פט-צ)

וזה לשונו הק':

"בזמן האחרון צריך הייתי להגי' (מלבד קונטרס מזו ובעקר ההוספה שבתוכה והשמועסן וטאלקס) חוברת ע"ד פורים, פסח בצרפתית (ע"ד אותה של תשרי), קובץ פורים באנגלית, ח"א של דה"י באנגלית, הגהה אחרונה של מים רבים

- באמצע ההגהה: ההוספות להצ"צ (יכללו קכ"ה שו"ת, ויותר ממאה ע' חידושים על הש"ס, כ"ז מלבד עריכת מפתחות וכו') קונטרס הצ"צ וההשכלה, קובץ שיחות כ"ק אדנ"ע (יכיל יותר משלש מאות ע', מימיוגרפ)

- בתחלת ההגהה: ספר מאמרי ילמדנו רבינו, קונטרס עץ חיים, קונטרס ע"ד אדמו"ר מהר"ש נ"ע (קובץ שיחות ורשימות מאמרי) שיחות אדמו"ר שליט"א ש"ת - עד ר"ה תש"א (שייך לדלפון) ספר מאמרי כ"ק מו"ח אדמו"ר שליט"א (ש"ת - תש"ב), ספר שו"ת בין רב ותלמידו בדת ישראל ומנהגיו אנגלית, קצור שו"ע בשביל הנוער באנגלית ועוד".

הדבר האחרון ברשימה הוא "קצור שו"ע בשביל הנוער באנגלית". למעלה מ-60 שנה חלפו מאז וככל הידוע לנו מעולם לא נדפס ונתפרסם ספר זה ועתה, לרגל שמחת הבר-מצוה, מגישים אנו בפרסום ראשון חלק קטן מספר זה שנכתב ע"י זקננו הרה"ח הרב ניסן מינדל ע"ה ויש עליו ריבוי הגהות והערות מכ"ק רבנו ואי"ה יופיע כולו על-ידי חתנו של הרנ"מ הממונה על ארכיונו המופלא – סבו של חתן הבר-מצוה, הרה"ח הרב שלום דובער שפירא שי'.

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Chapter 1: RISING IN THE MORNING

1. One should be aware of the fact that G-d always stands near him and observes his doings, for G-d fills the whole earth with His glory.

2. Therefore, one should be cautious at all times to keep his behaviour, affairs, and speech at their very best, since he is in the presence of the Great King, the Almighty.

3. Similarly, upon awakening, one should consider the mercy of G-d, who graciously restores man's invigorated soul to man each morning, so that he may worship G-d anew.

4. For this blessing, one should say the following prayer called Modeh-Ani, even before getting out of bed:

מוֹדֵה אֱלֹהִים אֵל עֹלָם וָעֶד מֶלֶךְ חַי וְקַיִם לְהַחְזִירַי בִּי נַשְׁמַת הַחַיִּים רַבּוֹת אֱמוּנָתֶיךָ.

"I thank Thee, O living and eternal King, because Thou hast graciously restored my soul to me; great is Thy faithfulness."

5. One should pause between the words הַחַיִּים and רַבּוֹת.

6. One may say this prayer although his hands are yet unwashed, since the Name of G-d is not mentioned in it.

7. Judah, the son of Tema, said: "Be strong as a leopard, light as an eagle, swift as a deer, and mighty as a lion, to do the will of thy father who is in heaven."

- a) "Strong as a leopard" means that no man should be ashamed if people should mock him for serving G-d.
- b) "Light as an eagle" refers to the vision of the eye. Be swift to shut your eyes from looking at evil things, for this may lead to sin.
- c) "Swift as a deer" refers to the legs. Your feet should run swiftly to do good, and swiftly away from sin.
- d) "Mighty as a lion" refers to the heart. A man should strengthen his heart, by conquering his evil inclinations, and engage only in the service of G-d.



8. As soon as one awakens, he should ~~rise quickly~~ and be ready to serve his Creator, and never allow his evil inclinations to sway him from getting up.

9. ~~Psalms and such portions of the Torah which are not ordinarily known by heart by most of the people, must not be read by heart even by one who is an expert at it.~~

10. However, in the latter instance, a blind man is permitted to read these portions by heart.

Chapter 2: WASHING HANDS IN THE MORNING

1. Because every morning the man is a new creature in the service of G-d, he must purify himself and wash his hands out of a vessel, just as the Priest was accustomed to do prior to his service in the Holy Temple.

2. Another reason is this: When a man is asleep, ~~the holy soul departs from his body, and the unclean spirit comes down upon it.~~ When he rises from his sleep, ~~the evil spirit departs from his entire body except from his fingers.~~ From there, ~~the unclean spirit does not depart,~~ unless he spills water on ~~them three times alternately.~~ *unclean* *the* *completely* *his hands three*

3. One is not permitted to walk four cubits without washing his hands.

4. The hands are washed in the following manner:

- a) The vessel is ~~held in~~ *taken by* the right hand and placed in the left.
- b) Water is poured on the right hand.
- c) The vessel is placed in the right hand.
- d) Water is poured on the left hand.
- e) Wash each hand in this manner three times.

5. It is best to spill water as far as the wrist, but in emergencies, up to the finger-joints will suffice.

6. One must also wash his face, and rinse his mouth of saliva, since he must utter G-d's name in purity.

** one cubit = ~~18~~ ¹⁸⁻²² inches, according to different authorities.*

3.

7. Then, he should dry his hands, and carefully dry his face.

8. One must wash his hands into a vessel only.

9. The water used for washing must not be used for any other purpose, ~~because the evil spirit rests in it,~~ but must be spilled in a place where people do not go.

10. Before his morning hand-washing, one must not touch his mouth, nose, eyes, ears, anus; nor any food; nor any place where a vein is open, ~~because the evil spirit upon the fingers can do them harm.~~

11. The hands should be washed by human effort. That is, ~~it is best~~ that a person spill the water upon his hands, ~~but in emergencies, if a person desires to pray, he may wash his hands by other means, and make the usual benediction for washing hands.~~

12. If there is a river or snow nearby, ^{could} he should dip his hands therein three times.

13. But if water in any form is lacking, he should wipe his hands thoroughly with any material and say the benediction: "Blessed art Thou... for cleaning (^{P. 3.} לְקַיֵּם אֶת) the hands." - ^{instead of} ~~and not say~~ "for washing (^{P. 3.} לְשַׁוְּת אֶת)";

14. In the latter instance, if the person found water later, he should wash his hands properly, omitting the benediction.

15. A man must worship G-d ^{in purity.} ~~with all that is within him.~~ Therefore, he is forbidden to pray until he has cleaned himself of excrement and urine.

16. Therefore, upon washing the hands, one should not pronounce the benediction, unless he has already cleaned himself. Later, after cleaning himself, he washes his hands again and makes the benediction.

17. In the following doubtful cases, a person should wash his hands properly in the morning, but should not make the benediction:

- a) If he awoke during the night, washed his hands, said the benediction, and stayed awake till dawn.
- b) If he fell asleep again while it was still night.
- c) If he slept about a half hour or more during the day.

- d) If he stayed awake the whole night.
18. The hands must be washed on the following occasions:
- a) On awaking from sleep.
 - b) On leaving the lavatory or bath.
 - c) On cutting the nails.
 - d) After hair-cutting.
 - e) After taking off the shoes with the hands.
 - f) After ~~having copulation.~~ *washing the hair.*
 - g) After touching a vermin.
 - h) After searching the clothes for vermin, even if he did not touch any.
 - i) After combing the head.
 - j) After touching the body in places usually covered.
 - k) After leaving a cemetery.
 - l) After accompanying the dead.
 - m) After leaving a house where the corpse lies.
 - n) After blood-letting, *etc.*

Chapter 3: DRESSING AND WALKING

1. One must be modest in all his ways. Thus, when he puts on or takes off any garment which covers his body, he should be careful not to ~~unnecessarily~~ expose his body. ^{unnecessarily} If possible, he should put it on while still in bed.

2. Even in the dark, one should be cautious, for the Lord fills the whole earth, and darkness and light are the same to Him.

3. One should not wear expensive clothes, for this makes him arrogant. Nor should his clothes be ^{DIRTY} too common or dirty, for then people will hate him. Rather, his clothes should be moderate and clean.

4. The right hand is the more important one in religious ritual. Therefore, in dressing, one should give preference to the right over the left.

5.

5. ~~But~~ In removing clothes, and shoes, the left should be first.

6. With regard to fastening strings on shoes, the left should be first, ~~since Tefillin are fastened there.~~

7. Thus, the process for putting on shoes is as follows: put on the right shoe (without lacing), put on the left shoe, lace the left shoe, lace the right shoe.

8. A man should be careful not to walk ^{or pass} between two women. SIMILARLY, a woman should be careful not to

Walk
or pass
between
two
men.

9. One should be very careful not to put on two garments at one and the same time, ~~because this may be harmful to the memory.~~

10. One must not ^{stay} walk four cubits nor utter a single word of holiness with uncovered head. Also, small ^{boys} children should wear hats, ~~so that the fear of G-d may be upon them.~~

11. ~~10.~~ One may not walk with neck outstretched, for this shows conceit. Nor should he bend his head too low, for then he will not see who approaches him. Rather, he should walk moderately.

12. ~~11.~~ One should be careful not to walk between ~~two women, nor between~~ two dogs or swine.

13. ~~12.~~ Also, two men should not permit a ~~swine~~ dog, or swine to pass between them.

Chapter 4: DECENCY IN THE LAVATORY

1. One should accustom himself to go to the lavatory evening and morning, for this causes alertness and cleanliness.

2. ~~If one is unable to move his bowels, he should get up and walk four cubits and return; and continue to do this until he has performed his duty, for~~ He who defers ^{his} these needs is violating several commands of the Torah.

3. One should also be modest in the lavatory. He should not expose himself until it is necessary, and then only as much as is necessary. ~~so as~~ not to soil his clothes. This is true both by day and by night.

אין דין
היה צי רע
אין דין

- in case of emergency -

6.

4. When one eases himself in the open, he should face either South or North, and never East and West. But if there is a wall, his back should be to the wall, regardless of direction.

5. It is permitted to urinate in any manner.

~~6. One should not ease himself in the presence of people, but may urinate in their presence, even by day, provided he turns aside.~~

~~6. 7. In the lavatory, it is forbidden to think of matters of the Torah. One should think of business matters, but on the Sabbath (when business thoughts are prohibited), he should think of wonderful things he saw or heard.~~

~~7. 8. One should wipe himself thoroughly, for if any excrement is left, he cannot utter any holy words.~~

~~9. In wiping, it is forbidden to use the right hand or the middle finger of the left, for these are used in putting on Tefillin. For left-handed people, the opposite is true.~~

~~8. 10. After moving one's bowels or urinating (even if but one drop), he must wash his hands and say the benediction Asher Yotsar.~~

~~9. 11. If he forgot to wash his hands and to make the benediction, and he reminded himself the next time he went to the lavatory, he need but make one benediction.~~

~~10. 12. If he takes a laxative and must go several times, he should say the benediction only when he knows that he is done.~~

Chapter 5: CLEANLINESS IN HOLY PLACES

1. When one is engaged in a holy matter (for example, the reading of the Shema, prayer, or study of the Torah), then the place must be ^{clean} holy, and no uncovered excrement be found there, nor other unholiness be visible.

2. Even to meditate on holy matters in a place where there is excrement or urine or a bad odor is prohibited unless it is covered.

7.

~~3. If one wishes to cover the liquid of one urination, he must throw a quart of water into it; for two urinations, two quarts, and so on.~~

~~4. If one wishes to urinate in that place, he should do so into a vessel containing one quart of water. If, however, the vessel is a pot kept specifically for urination, then this method is insufficient.~~

~~5. Urine on the ground or on a garment, if still moist, must also have water thrown upon it.~~

3 6. If there is excrement on one's body or urine is present, the person is forbidden to engage in holy matters, even if his clothes cover this uncleanness.

4 7. If there is some doubt whether excrement or urine is present, the place must be examined before anything holy may be uttered.

~~8. If there is excrement on an upper floor, one may not pray below.~~

5 9. It is proper even to keep away from the excrement or the urine of ^{a new born} ~~an~~ infant, eight days old.

6 10. One must keep at a distance from human excrement, although it produces no bad odor; and also from that of a cat, weasel, or red rooster.

~~7 11. It is not necessary to keep away from other animals or birds, because they normally do not produce bad odors.~~

7 12. One should also stay away from other sources of bad odors such as rotted corpses, chicken coops, and the like.

8 13. Dry excrement, if it produces no bad odors, is considered like earth.

9 14. Frozen excrement is the same as other excrement.

10 15. Snow upon excrement is a valid covering.

11 16. How far must one keep away? If the excrement is in back of him, he should be at least four cubits from the place where the odor ends. The same applies even if he does not smell it.

12 17. But if no odors are produced, four cubits from the spot it lies is sufficient.

8.

13. ~~13.~~ If the excrement is in front of him, he should go so far until it disappears from view. At night, he should keep the same distance.

14. ~~14.~~ If the excrement is on his side, he should follow the latter, and the stricter, view.

15. ~~15.~~ If excrement is discovered during prayer, the reader should stop until it is removed or covered. This is true even if the excrement is behind him and the proper distance away, because someone else in the congregation is probably within that distance and prevented from praying thereby.

16. ~~16.~~ If one discovers excrement after finishing his prayers and the place is one which the man should have suspected of uncleanness, then his prayers are in vain. He should repeat the Shmone Esray (the silent prayer), and also repeat the Shema, but without the benedictions.

17. ~~17.~~ Other benedictions or Grace after meals may not be repeated.

18. ~~18.~~ If, however, the place is not susceptible to excrement, then his prayers are accepted and he repeats nothing.

19. ~~19.~~ In the case of urine, even in suspicious places, one repeats nothing.

20. ~~20.~~ Also, in a bath house or filthy alley, one may not speak or think of holy matters, nor mention names appropriated to G-d, such as Shalom (peace).

~~25. Some believe that even if a person's name is Shalom, he should not be addressed in such places. Others differ in that merely the name is intended and not the meaning "peace". It is better to follow the stricter view.~~

~~27. One is forbidden to discuss matters of the Torah or express anything holy if his genital organs, or those of someone else, even of a child, are exposed in the room. It does not suffice even if he closes his eyes not to see the organs, since they are in front of him; but he may discuss holy matters if he turns his face and body away from it.~~

see below
21

← att

9.

~~20. The same law applies to any portion of a woman's body which is usually covered. If any such part be exposed, holy matters are forbidden.~~

23. ~~20.~~ Also, ~~the~~ hair of a married woman, if it be uncovered, then her husband, as well as other men (but not other women), are forbidden to utter Torah matters.

22. ~~20.~~ The same law applies to the song of women, but in emergencies, one may continue to pray or recite the Shema or study the Torah, even if some woman sings, provided he pay no heed to her and concentrate on his holy service.

21. ~~20.~~ Even when one is fully dressed, ~~his genital organs are exposed to his own chest. He is then~~ forbidden to utter anything holy unless he makes a separation between his organs and chest. This can be done by wearing tight trousers, by wearing a gartel (ornamental belt), or by placing one's arms on his waist.

Chapter 6: BENEDICTIONS IN GENERAL

1. Before one utters a benediction, he must be sure he selected the proper one, for when he utters G-d's name, he should consider for what he is thanking the Lord.

2. He should do nothing else at the time, but concentrate on the significance of the words, and utter them slowly and meaningfully.

3. It is proper to recite the benedictions out loud, because this ^{aids} ~~aids~~ to the concentration of the mind.

4. When one utters a benediction or is about to mention G-d's name, his mouth should be free of saliva or other foreign matter.

5. It is forbidden to mention the name of G-d in vain, and this includes all names attributed to Him, and in all languages.

6. It is especially forbidden to curse someone, or even to imply a curse, with the mention of G-d's name or His attributes. For example, one must not say, "G-d shall punish him."

7. In a letter, one should not write G-d's name. However, it is permissible, and most proper, to write the abbreviation ב"ה (which stands for Boruch Hashem, meaning "Blessed be G-d") at the top of all letters, cards, notes, announcements, and so on.

~~8. The proper pronunciation of G-d's name is Ha-shem.~~

8. One must be careful not to utter any benediction in vain or unnecessarily. If one errs and mentions G-d's name in vain, he should then say: ^{att}

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכְוֹתָ עַד עַד

← (371X)

"Blessed be the name of the glory of His Kingdom for ever."

only the words: בְּרוּךְ שֵׁם כְּבוֹד מְלֻכְוֹתָ עַד עַד

9. If he ~~already~~ pronounced G-d's name, but did not complete the blessing, when he reminded himself of his error, he should complete it with the

~~following words:~~ ^{TOGETHER} תִּן לִּי יְיָ אֱלֹהֵי יִשְׂרָאֵל (which mean "Teach me Thy statutes") which ^{TOGETHER} makes the benediction ~~one of prayer or study, and proper.~~

אֵלֹהֵי יִשְׂרָאֵל תִּן לִּי
a verse of Psalm (119:12).

10. If one is in doubt whether or not he said any benediction, excepting ^{after meals} Grace, he is not bound to repeat it.

11. One should say at least a hundred benedictions daily. By means of these benedictions, he will come to ^{remember} ~~fear~~ the Lord, ^{constantly to} love Him, and ^{to fear him} constantly remember Him.

12. On Sabbaths, ^{AND} festivals, and fast days, when the number of benedictions is diminished, ^(The Amidah has 7 benedictions instead of 19) one should pay attention to the Reader, when he repeats

the Shmone Esray (the silent prayer), and also to the benedictions pronounced at the reading of the Torah and the Prophets. By saying Amen at the end of each blessing, one adds to his total of benedictions; ~~as well as by special~~ ^{att} benedictions when enjoying G-d's gifts, such as eating fruits and cakes. (374X)

13. If one hears someone making a benediction, he should say ^{att} אָמֵן at the utterance of G-d's name, and Amen at the conclusion of the benediction.

14. Amen means "it is true" and, therefore, when one says it, he should



11.

have in mind that the contents of the benediction are true, and that he firmly believes in it.

15 ~~14~~. In addition, if the benediction includes a prayer, such as many blessings in the Shmone Esray, one should have in mind also the wish that the prayer will be answered soon. The same is true in responding Amen to the Kaddish (mourner's prayer).

16 ~~17~~. If the listener is ^{saying} ~~reading~~ a certain portion of a prayer which he is forbidden to interrupt, he ^{does} ~~must~~ not say הלא והלא והלא.

17 ~~18~~. ^{The same law applies} If the benediction is one in which he participates merely by listening, ~~he must not respond~~. For example, the benedictions relative to the blowing of the Shofar (Ram's horn) or to the Megillah (Book of Esther).

18 ~~19~~. One must be careful to say the word Amen correctly, and neither to snatch the (א) of the אמן nor to swallow the (א).

19 ~~20~~. Also, one must be careful to respond immediately at the conclusion of the benediction; never to respond ahead of the end, nor to delay the response after the end.

20 ~~21~~. ^{Answering Amen} One's ~~voice~~ should not be louder than the Reader's Benediction.

21 ~~22~~. ^{does} One ~~need~~ not respond Amen to his own benediction, nor to one he concluded together with the ^{Charan} Reader, ^{Charan's} except if his benediction and the Reader's were different ones.

Chapter 7: MORNING BENEDICTIONS

1. ~~The benediction הנותן זלכו עיור ("He who gives the rooster understanding") should not be uttered before daylight.~~

1. ~~2. The benediction פיוטו כפיוטו ("He that frees the captives") comes before the benediction הקל כפיוטו ("He that raises the bowed down"). But if one erred and said the latter first, he need not say the former.~~

* See chapter 90

* See chapter 98



3. ~~After the benediction מנחם מענדל שי' דייטש, Amen is responded.~~ 12.

2. After the benediction המצייר שנת נאמי
 ("He that removes sleep from my eyes!"), Amen is not responded, as this is but a part of the benediction. The rest follows, and Amen is said at the proper end.

4. If one is awake all night, he says all the benedictions except the ~~one for the washing of the hands;~~ *following* אלקי ישראל ואלהי אבותינו and אלקי ישראל.

~~5. Several other benedictions, pertaining to the soul, to sleep, and to the Torah are in the doubtful category and should not be said, but rather listened to, when another says it, and Amen responded.~~

~~8. If a person did not say all the benedictions before the prayers, he may say them afterwards, except the following ones: אלקי ישראל and אלהי אבותינו.~~

6. In the case of the benedictions on the Torah, if he forgot to say them before the prayers, ~~it is doubtful if he may say them afterwards.~~ *he does not say them afterwards, but he should learn* He should, therefore, instead learn some bit of Torah immediately after prayer, ~~the benedictions.~~

~~7. If one is called up to the Torah before he said the morning benedictions, he should try at least to say one verse of the Torah such as ואלהי אבותינו (May He bless thee).~~

~~9. But if he has no time, he should go up and later return to the benedictions, omitting the one ואלהי אבותינו ("Who has chosen us") for he said this when he was called up.~~

~~10. In the latter instance, one should say the blessings ואלהי אבותינו and אלקי ישראל.~~

Chapter 8: BEFORE PRAYER

1. As soon as it is dawn (the first light of the sun), it is time for prayers to begin and, therefore, no righteous person commences any work or business or journey until he has prayed.



13.

2. One is not permitted to eat or drink before prayer. ~~Even coffee or tea, mixed with sugar or milk, is forbidden.~~

3. However, certain people such as those who are old or feeble, those who are poor in health, or those who cannot concentrate their minds on the prayers without food or drink, ^{eat or drink something.} may ~~do the following, especially on the Sabbath or festivals, when prayers are longer:— they may say the morning prayers at home, eat something, and go to the synagogue to conclude the service with the congregation. On Sabbaths and festivals, they should also make Kiddush before eating.~~

4. One may, however, drink water, tea, or coffee if he does not add sugar or milk to it. ~~The same is true on Sabbaths and festivals, even before making Kiddush.~~

5. One may not go to greet his neighbor before the prayer.

6. He may however greet him casually if he met him by chance, but should alter his speech somewhat, in order to show that he is aware that he must not engage in other matters before prayer.

Chapter 9: FRINGES

1. The precept relating to fringes is a very great one for we are commanded by G-d to look upon them and remember His laws.

2. The numerical value of the letters of the word ^{ת.י.ב.} is six hundred, and taken together with the eight threads and the five knots, it makes a total of six hundred and thirteen, the ~~exact~~ ^{precise} number of the laws of the Torah.

3. Every Jew ^{must} wear a Talith-Katan (a small fringed garment) all day to remind him of G-d's laws.

4. The Talith-Katan must be made of white lamb's wool, ^[include] and be of the [↑] _{O.K.}

14.

O.K.
 ↓
 proper length.

5. Every married man must also wear a big Talith with fringes to wrap himself in ^{during the morning prayer,} ~~while praying,~~ and he should be particular to possess a handsome Talith.

6. One must ~~also~~ be particular to buy his fringes from a trustworthy person, so as to be certain they were especially spun and twined for that particular purpose ~~in accordance with provisions of the law,~~ and that they are of the prescribed length.

7. The fringe is placed into an opening in the corner of the Talith. This opening must not be too close to the edges nor too far away, ~~because then it would not be considered properly "in the corner".~~ *It is best to make it two inches away from the edges.*

8. If, however, the opening is originally made in the proper place, but by pulling the knot of the fringes, the garment is wrinkled up, and the proper distance decreased, it is nevertheless valid.

9. The same is true if sometime later the opening became larger, or an edge got torn, so that the fringes are no longer at the necessary distance, it is valid.

10. However, it is best to make a seam around the opening and on the border of the Talith in order to prevent such changes in the proper distance.

In the Talith Katan → *it is the custom*
 11. ~~Some people are accustomed to make two horizontal openings,~~ and in these they put the fringes.

12. ~~It is the general custom to make five double knots in the fringes,~~ *(the fringes are made)* ~~between which there will be four spaces.~~ *(or openings.)* It is done as follows: One puts the four threads through the opening and makes two knots. He then takes the longest thread (called the shamesh) and coils it around the threads seven times and makes two knots. He coils it around again 8 times and makes two knots. Then he coils it around 11 times and makes two knots. Finally, he coils it around 13 times and makes two knots. Thus, there are five double knots, between which are the four spaces, containing coils of 7, 8, 11, and 13.

15.

13. ~~The beauty of the fringes lies in the mathematical correctness of the work, according to these rules:~~ ^{It is recommended to make} the four spaces ^{of equal length.} Thus, the coil of 7 should have threads far apart, the coil of 8 closer, the coil of 11 still closer, and the coil of 13 the closest - so that each space, no matter how many coils in it, should be the same length as the next one.

14. The prescribed length of the entire fringe, from the ^{end} beginning of the first knot to the end of the loose threads is at least 12 thumb-breadths ^{(about eleven inches).}

15. ~~For beauty's sake,~~ ^{It is recommended to arrange the fringe so that} the four spaces together should be four thumb-breadths and the loose threads eight thumb-breadths.

16. If the fringe is longer than 12 thumb-breadths, then the spaces and the loose threads ^{are made} should be correspondingly longer.

17. ~~When the knots are made, the four threads on the one side must be tied with the four threads on the other side, so that every thread should be divided equally, having one half on one side and the other half on the other.~~ ^{It is recommended to arrange the fringe so that}

18. Before wrapping himself in the Talith, one should examine the fringes to see if they are in order. He should examine ^{(the threads between) and the knots} the openings, threads, and ^{and the loose threads} coils. Also, he should separate the fringes which are entangled. However, if he is late and needs to pray with the congregation, he may dispense with these examinations.

19. The procedure for putting on the Talith is as follows: One must take the Talith in both hands and meditate that G-d commanded him to wrap himself in the fringes in order to remember His commandments. Then, while standing, he should say the benediction ^{and body} *וְהָיָה בְּעַבְדְּךָ יְיָ אֱלֹהֵינוּ כְּבִיבִית* ("To be wrapped with the fringes") and immediately wrap his head properly. Then he should ^{standing} raise the corners of his Talith to his neck and stand while ^{saying} *וְיָיִן אֵין* (How precious). Then he may remove the Talith from his head, and let it rest on his shoulders.

20. One should be careful that the fringes do not drag on the floor.



16.

He must, therefore, raise them and put them under the gartel (ornamental belt).

21. The benediction on the fringes may be said only during the day, and even then only when one is able to distinguish between blue and white.

22. If a man put on a small Talith while it was still night, or while his hands were unwashed, or if he slept with it at night, he makes no benediction, but he should have the small Talith in mind when he makes the benediction on the large Talith later on.

23. If he has no large Talith, then later, when it is day and his hands are washed, he takes hold of the fringes and makes the benediction. *נ33 מ3x G.*

24. If a person takes off his Talith, intending to put it on immediately, even when he goes to the lavatory, he makes no additional benediction.

25. If he did not intend to put it on immediately, but changed his mind and decided to wear it again, he ~~makes a second~~ *repeats the* benediction.

26. If the Talith fell off his body completely, he repeats the benediction, unless some part of his body (except the hands) is still covered by it.

27. If this happened during a part of the prayer which he cannot interrupt, he waits until later when he is able to say the benediction, takes the fringes in his hand, and says it.

28. One may pray and say the benediction on his friend's Talith, even without his knowledge, because it is presumed that a man is willing to have a precept performed with his property. But it may not be taken out of the house where it is found.

29. If the Talith was folded, he must fold it after he has used it, except on the Sabbath, when folding is forbidden.

30. If he borrows his friend's Talith to go up to the Torah, he should bear in mind that he does not intend to acquire it even momentarily and, therefore, says no benediction.

31. In all cases, when he borrows a Talith belonging to the congregation, he makes the benediction.

17.

32. To be considered valid fringes, two threads (of the four, doubled into eight) must always be perfect and the others, if torn, must have at least four thumb-breadths left.

33. If only one thread is perfect, or if even one thread has less than four thumb-breadths, even though the other three are perfect, then the fringes are unfit.

34. Thus, if one of the eight threads hanging down is completely torn, it is still valid since this is but one half of the entire thread, and what remains is more than four thumb-breadths.

35. But if two of the eight threads hanging down are torn, it is not valid, since they may be halves of the same thread which was doubled, and what is left is surely less than the required amount. It is valid, however, if it can be determined that they are not halves of the same large thread.

36. If one of the threads is torn where it is inserted in the opening, then the fringes are unfit.

37. These laws above apply only if the threads were torn later on. But if they were originally, at the time the fringes were put in, shorter than the prescribed length, they are not valid.

38. The threads must always remain twisted. If any thread became uncoiled, it is considered as cut off and non-existent.

39. One may remove the fringes in order to replace them with better ones, or because one of them was torn, although still fit for use.

40. The fringes which were replaced or which fell off must never be thrown into the rubbish, because this shows contempt of a precept. The same law applies to an old Talith, no longer in use. Some people use such fringes as a bookmark in a Holy ~~work~~ book.

41. He who wears a garment which requires fringes and neglects to put them in violates a ~~positive~~ ^(or more) command of the Torah. Such garments are those which have four square corners.

42. If one corner ^{of the four} is made round, ^{the garment} it needs no fringes.

18.

43. However, it is not sufficient to fold one corner up and sew it, for then it still exists as a part of the garment.

44. He who takes care to perform this precept rigidly will be worthy to behold the Divine Presence.

Chapter 10: TEFILLIN

(Notice to Printer: For laws on Tefillin,
see pamphlet attached.)

Chapter 11: MEZUZAH ~~(MIZVAH)~~

1. Every door in a house, which ~~can be~~ ^{is sometimes} used for entrance and exit, must have a mezuzah, even if only one door is ordinarily used.
2. However, a special door in a house which is used ~~occasionally~~ ^{only} for bringing in goods needs no mezuzah.
3. A gate used for entrance and exit into a court, alley, city, or province also needs a mezuzah.
4. The mezuzah should be placed on the right side of the entrance, and never on the left.
5. The mezuzah should be placed ~~at~~ ^{at the beginning of} the upper third of the door's height, ~~but~~ ^{and in any case} no higher than a hand-breadth distant from the upper door post.
6. If, by error, the mezuzah was placed too high, it should be re-^{moving} moved and affixed properly, without the necessary benediction. HOWEVER, IF THE DOOR IS UNUSUALLY HIGH, THE MEZUZAH SHOULD BE PLACED AT SHOULDER LEVEL.
7. If, by error, the mezuzah was placed too low, or on the wrong side of the post, it should be affixed properly, with the proper blessing.
8. The parchment containing the Shema is rolled from ~~bottom to top~~ ^{the end to the beginning}, and is then placed in a tube or other ~~object~~ ^{container}.
9. Then it is placed on the right door post diagonally (or, if the post is too narrow, ^{vertically} ~~perpendicularly~~), in such a way that the top of the parchment is toward the house.
10. After which it must be fastened to the door with nails or glue, and is invalid if it merely remains suspended.
11. Before affixing the mezuzah, the proper benediction ^{קראת מזוזת} is said. ~~(FOR THE COMPLETE BLESSING, SEE CHAPTER 37, PARAGRAPH 8.)~~
12. One benediction suffices even if one has to affix many mezuzoth.
13. If a mezuzah fell down accidentally, one must repeat the benediction when replacing it.
14. If he took it down to inspect, it remains doubtful whether it is necessary to repeat the benediction.

- 20.
15. If one is afraid that thieves will steal the mezuzah, he may build a hole in the post, and place the mezuzah therein, provided the hole is less than a hand breadth deep, ^{AND THE PLACE OF THE MEZUZAH IS RECOGNIZABLE.} *IF THIS is impossible*
16. Or, ~~in the latter instance~~, he can place the mezuzah on the part of the post which is inside the house, provided that it is less than a hand-breadth away from the opening of the door.
17. The mezuzah should not be put on the post until the door is put in.
- ~~19 18. Houses or stores and the traditional Succoh, which are not used permanently, require no mezuzah.~~ ^{build for the holiday only}
- ~~18 18. Stores which are always occupied with merchandise do need one.~~ ^{The toilet and bathroom are exempt from a mezuzah.}
20. A house or a court in which gentiles as well as Jews reside is exempt from a mezuzah.
21. The doors of a cellar require no mezuzah if the posts lie in the ground.
22. Any house outside of Palestine requires no mezuzah the first thirty days, *IT IS RENTED*.
23. If a man vacates a house which is to be occupied by another Jew, he must leave the mezuzoth there, and the new tenant should pay for them.
24. The precept of the mezuzah is very important and its object is to remind the man of G-d.
25. One should kiss the mezuzah upon entering or leaving the house.
26. The mezuzah of a private person should be examined ^(at least) twice in seven years, ^{at least!} while that belonging to many should be examined twice in fifty years.

Chapter 12: PREPARING FOR PRAYER

1. One should put on decent garments when going to pray, in his own home as well as in the synagogue.
2. It is proper to give ~~some money~~ to charity before praying.

21.

3. Every person should have in mind during the prayer that he loves his fellow Jews.
4. Every man must also be clean from within before going to pray. That is, he should go to the lavatory before praying or studying the Torah.
5. One must wash his hands up to the wrist before praying, if his hands became soiled since the time he washed upon arising.
6. If there is no water available, he must look for it. If he is on a journey, he should walk four miles forward or one mile backward in search of water. If by so doing, the time limit for prayer will have passed, he may wash his hands with pebbles or sand or other substance that cleans.
7. If he does not remember if his hands became soiled or not, he must wash again before prayer. In this case, however, he need not search for water, if there is no time, but may use any cleaning substance.
8. One should make a special effort to pray with the congregation rather than by himself.
9. One should pray in a synagogue or in a house of Torah rather than at home, for the former two are holy places. Even if there is no required quorum (ten male adults), he should pray there by himself rather than at home.
10. Those who usually study in a house of Torah may pray there with a quorum, while others should best go to a synagogue with the majority.
11. If there are two synagogues in town, one should endeavor to go to the farther one, since then the reward for his walking there will be greater.
12. Said Rabbi Joshua ben Levi: "A man should always be early in coming to the synagogue, in order to be among the first ten."
13. Our Rabbis said: "He who goes morning and night to the synagogue on time and tarries there as long as necessary and conducts himself properly will merit long life."
14. Every man should select a synagogue or house of Torah and pray there permanently.

22.

15. Likewise, one should find within the synagogue a permanent place at which to pray. This place consists of all the space in a four cubit radius from the place where he stands.

16. It is best to select a place by a wall.

17. While praying, one should not stand next to a wicked person.

18. While praying at home, one must choose a spot where he will not be disturbed by other members of the family.

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(Phylacteries)

A Brief Treatise on the Significance
of this Important
Mitzvah
By
ALEXANDER COWEN



הפרק העשירי בשו"ע לנוער באנגלית הוא חוברת ע"ד תפילין, ככל הנראה העלון הראשון בנושא זה מוגש במלאת 40 שנה ל"מבצע תפילין" (תשכ"ז - תשס"ז)

Reprinted from "Tefillin" by Alexander Cowen, published by the
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770 Eastern Parkway, Brooklyn 13, N. Y.

CHAPTER 10 : TEFILLIN
SOME LAWS CONCERNING TEFILLIN

1. According to our law, a Jewish boy, upon his thirteenth birthday anniversary, is regarded as a full fledged Jew. He then becomes a "Bar Mitzvah," meaning that he is obliged to conform to all the laws and customs of Israel. One of these laws, commanded us in the Torah is Tefillin.
2. It is customary to initiate the boy into the practice of donning the Tefillin, a few weeks before the actual date of his Bar Mitzvah.
3. When buying a pair of Tefillin, care should be taken to buy it from a dependable store in order to be sure the Tefillin are hand-written by a duly qualified Scribe (Sofer). Those not produced in conformity with the specified requirements of our law, must not be used.
4. Tefillin should be donned on week days. On Sabbath and festivals, including *chol-hamoed*, Tefillin are not to be put on. In some congregations, however, Tefillin are also donned on *chol-hamoed*.
5. Tefillin should be put on before commencing the

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BLESSINGS OVER TEFILLIN

קְרוּךְ אֶתָּה יי אֱלֹהֵינוּ כְּלָךְ תְּעוֹלָם, אֲשֶׁר קִדְשָׁנוּ
בְּמִצְוֹתָיו וְנִצְּנוּ לְהִנָּח תְּפִלִּין;
קְרוּךְ אֶתָּה יי אֱלֹהֵינוּ כְּלָךְ תְּעוֹלָם, אֲשֶׁר קִדְשָׁנוּ
בְּמִצְוֹתָיו וְנִצְּנוּ עַל מִצְוַת תְּפִלִּין;
קְרוּךְ שָׁם קְבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד:

In some communities it is customary to say the following, whilst tying the leather thong around the middle finger:

וְאֵרְשִׁיתִי אֵי לְעוֹלָם, וְאֵרְשִׁיתִי לִי קְבָאָרְךָ וּבְמִשְׁפָּט
וּבְחֶסֶד וּבְרַחֲמִים:
וְאֵרְשִׁיתִי לִי קְבָאָמוֹנָה וְיִדְעֵת אֵת יי:

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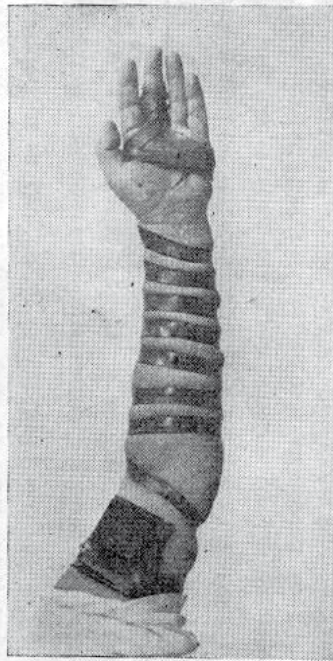
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morning prayer. However, if for some reason it was impossible to do so in the morning, Tefillin may still be put on later in the day, but not after sunset.

6. The procedure of putting on the Tefillin is as follows:

The worshipper must be standing. He takes out the "Hand" Tefillin first, and places it upon the biceps of the left arm, adjusted so as to rest against the heart. (See illustration). Care should be taken



that the leather loop through which the strap is drawn is above the box. Before tightening the strap he says the blessing לְהַנִּיחַ תְּפִלִּין. Then he fastens the strap, winding two coils over the leather extension of the Hand-Tefillin and his arm (this forms the letter ן) proceeding to make seven coils on his

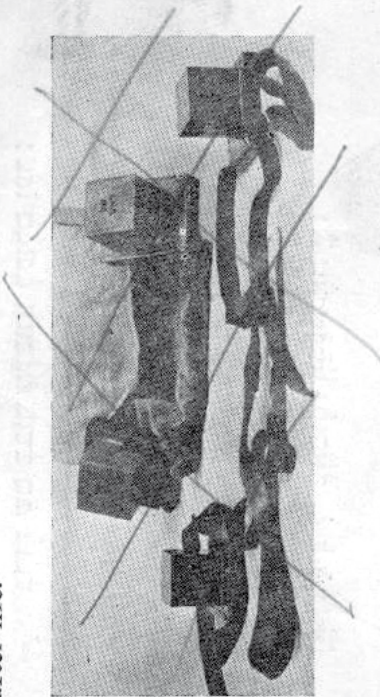
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moved first, in the manner described above, and the Talith last.

16. On Tisha b'Av the Tefillin are not put on for the morning prayer, but for the afternoon prayer.

17. The Tefillin must be handled with due reverence. Should the Tefillin accidentally fall to the floor, atonement is required by fasting or charity. In such case the Rabbi should be consulted as to what form the atonement should take.

18. Said our Sages: He who carefully observes the commandment of Tefillin daily, merits long life and after life.



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The remainder of the strap is then wound around the palm. (In some communities it is customary to make the blessing ברך שם כבוד מלכותו על מצות תפילין before adjusting it, followed by מלכותו in the manner of ועד לעולם ועד. There are slight deviations in the manner of winding the straps around the arm, palm and middle finger).

7. The straps, both of the Hand and Head Tefillin must always be placed black side up.

8. During the act of putting on Tefillin, it is prohibited to interrupt the procedure by conversation or gesture. The only interruption permitted is to answer Amen when hearing someone else making the blessing over Tefillin. If an unauthorized interruption was made, the blessing על מצות תפילין should be said when putting on the Head Tefillin. (In those congregations where this blessing is said in any case, it is necessary to repeat the first one לתנייה תפילין also).

9. A person who is left-handed (whether one is deemed left-handed in this case should be ascertained from an orthodox Rabbi) puts the Hand-Tefillin on his right arm, using his left arm instead of his right.

10. The Tefillin must be placed upon the bare arm and head, without anything intervening.

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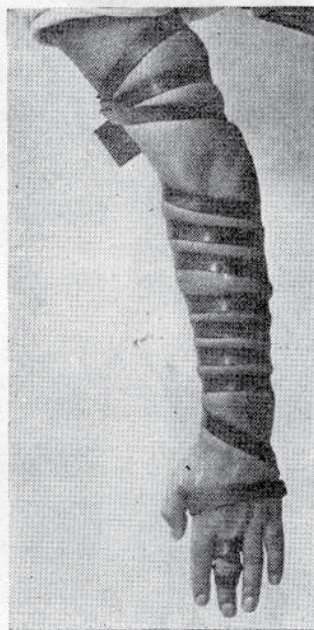
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Note the correct position of the Head-Tefillin

« 6 »

forearm (See illustration). The rest of the strap he winds around his palm. Immediately afterwards he takes out the "Head" Tefillin and places it on his head so that the box rests above the forehead, the knot resting just above the neck. Care should be taken to ensure that the box of the Head-Tefillin is placed properly above the forehead so that the lower



edge of the box should not fall below the hair roots, and centered at a point midway between the eyes. Having so adjusted the Head-Tefillin, he now unwinds the strap upon his palm in order to make three coils on the middle finger, the first on the lower phalanx (near the palm), the second on the middle phalanx, and third, back again on the lower phalanx.

« 手 »

11. If for some reason it is impossible to put the Hand-Tefillin on, the Head-Tefillin must be put on nevertheless, and vice versa. In each case the respective blessing is recited.

12. It is required that the worshipper be constantly and respectfully aware of the Tefillin when he is wearing them.

13. It is customary to remove the Tefillin only after the conclusion of the entire morning service. At any rate they must not be removed until after the prayer *ראש חודש* (New Moon) the Tefillin are taken off before *musaph*. (On *chol-bamoed*, if Tefillin are donned,—before Hallel).

14. The procedure for removing the Tefillin is as follows: The worshipper must be standing. First the middle finger is freed by unwinding the strap from it, (the resultant strap suspension is wound around the palm). Then the Head-Tefillin is removed from the head with the left hand, and folded and placed in the Tefillin bag. Then the Hand-Tefillin is removed, folded and placed into the bag. It is customary to put the Head-Tefillin on the right side and the Hand-Tefillin on the left side in the bag.

15. When a Talith is worn during the prayer, the Talith should be put on first and then the Tefillin, but when the prayer is concluded, the Tefillin are re-

« 手 »

CODES OF LAW — Two

- a) On awaking from sleep.
- b) On leaving the lavatory or bath.
- c) On cutting the nails.
- d) After hair-cutting.
- e) After taking off the shoes with the hands.
- f) After washing the hair.
- g) After touching a vermin.
- h) After searching the clothes for vermin, even if he did not touch any.
- i) After combing the head.
- j) After touching the body in places usually covered,
- k) After leaving a cemetery.
- l) After accompanying the dead.
- m) After leaving a house where the corpse lies.
- n) After blood-letting, etc.

CHAPTER THREE

DRESSING AND WALKING

1. One must be modest in all his ways. Thus, when he puts on or takes off any garment which covers his body, he should be careful not to expose his body unnecessarily. If possible, he should put it on while still in bed.

2. Even in the dark, one should be cautious, for the Lord fills the whole earth, and darkness and light are the same to Him.

3. One should not wear expensive clothes, for this makes him arrogant. Nor should his clothes be dirty. Rather, his clothes should be moderate and clean.

4. The right hand is the more important one in religious ritual. Therefore, in dressing, one should give preference to the right over the left.

5. In removing clothes, and shoes, the left should be first.

6. With regard to fastening strings on shoes, the left should be first.

7. Thus, the process for putting on shoes is as follows: put on the right shoe (without lacing), put on the left shoe, lace the left shoe, lace the right shoe.

8. A man should be careful not to walk or pass between two women. Similarly, a woman should be careful not to walk or pass between two men.

9. One should be careful not to put on two garments at one and the same time.

10. One must not stay nor utter a single word of holiness with uncovered head. Also, small boys should wear hats.

11. One may not walk with neck outstretched, for this shows conceit. Nor should he bend his head too low, for then he will not see who approaches him. Rather, he should walk moderately.

CODE OF LAW — Three

— 3 —

אם לא תזכור?
 מה עושה
 ה'?

7. One should also stay away from other sources of bad odors such as rotted corpses, chicken coops, and the like.

8. Dry excrement, if it produces no bad odors, is considered like earth. *(easily pulverized that can be)*

9. Frozen excrement is the same as other excrement.

10. Snow upon excrement is a valid covering.

11. How far must one keep away? If the excrement is in back of him, he should be at least four cubits from the place where the odor ends. The same applies even if he does not smell it.

where 12. But if no odors are produced, four cubits from the spot it lies is sufficient.

13. If the excrement is in front of him, he should go so far until it disappears from view. At night, he should keep the same distance.

14. If the excrement is on his side, he should follow the latter, and the stricter, *view course*.

(canton)

15. If excrement is discovered during prayer, the reader should stop until it is removed or covered. This is true even if the excrement is behind him and the proper distance away, because someone else in the congregation is ~~probably~~ *probably* within that distance and prevented from praying thereby, *and that person is also included in the service*

אם לא תזכור?
 מה עושה
 ה'?

16. If one discovers excrement after finishing his prayers and the place is one which ~~the man~~ *the man* should have suspected of uncleanness, then his prayers are in vain. He should repeat the *Shmoneh Esrah*, and also repeat the *Shema* ~~but~~ *with* without the benedictions. *with its appropriate blessings*

17. Other benedictions or grace after meals may not be repeated.

18. If, however, the place ~~is~~ *was under suspicion of* not susceptible to excrement, then his prayers are accepted and he ~~repeats~~ *repeats* nothing. *need be said over again*

19. In the case of urine, even in ~~suspicious~~ *suspicious* places, one repeats nothing, *over again, which might have been suspected of its presence*

20. Also, in a bath house or filthy alley, one may not speak or think of holy matters, nor mention names appropriated to G-d, such as *Shalom*, (peace). *is one of them*

21. Even when one is fully dressed, he is forbidden to utter anything holy unless he makes a separation between his ~~organs~~ *lower* organs and chest. This can be done by wearing tight trousers, by wearing a *gartel* (ornamental belt), or by placing ~~one's~~ *his* arm on his waist.

22. The same law applies to the song of women, but *in emergencies*, one may continue to pray or recite the *Shema*, or study the Torah, even if some woman sings, provided he pay no heed to her and concentrate on his ~~holy~~ *holy* service.

23. The hair of a married woman, if it is uncovered, then her husband, as well as other men (but not other women), are forbidden to utter Torah matters.

אם לא תזכור?
 מה עושה
 ה'?

He must not mention the name of G-d in any language.

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CODE OF LAW — Four

— 4 —

14. *Amen* means "it is true" and, therefore, when one says it, he should have in mind that the contents of the benediction are true, and that he firmly believes in it.

15. In addition, if the benediction includes a prayer, such as many blessings in the *Shmoneh Esray*, one should have in mind also the wish that the prayer will be answered soon. The same is true in responding *Amen* to the *Kaddish* (mourner's prayer).

16. If the listener is saying a certain portion of a prayer which he is forbidden to interrupt, he does not say *ברוך הוא וברוך שמו* in response to somebody else's benediction.

17. The same applies if the benediction is one in which he participates by listening. For example, the benedictions relative to the blowing of the *Shofar** (ram's horn) or to the *Megillah*** (Book of Esther).

* See Chapter 90

** See Chapter 98

18. One must be careful to say the word *Amen* correctly, and neither to snatch the (ס) of the *אמן*, nor to swallow the (נ).

19. Also, one must be careful to respond immediately at the conclusion of the benediction; never to respond ahead of the end, nor to delay the response after the end.

20. Answering *Amen* should not be louder than the benediction.

21. One does not respond *Amen* to his own benediction except after the third benediction of *Grace*, nor to one he concluded together with the *chazan*, except if his benediction and the *chazan's* were different ones.

CHAPTER SEVEN

MORNING BENEDICTIONS

1. The benediction *מתיר אסורים* ("He that frees the captives") comes before the benediction *זוקף כפופים* ("He that raises the bowed down"). But if one erred and said the latter first, he need not say the former.

2. After the benediction *המעביר שנה מעיני* ("He that removes sleep from my eyes"), *Amen* is not responded, as this is but part of the benediction. The rest follows, and *Amen* is said at the proper end.

3. After the benediction *דברי תורה*, *Amen* is responded.

4. If one is awake all night, he says all the benedictions except the following: *אלקי נשמה* and *על נטילת ידים*.

5. If a person did not say all the benediction before the prayers, he may say them afterwards.

6. In the case of the benedictions on the Torah, if he forgot to say them before the prayers, he does not say them afterwards, but he should learn some bit of Torah immediately after prayer.

7. If one is called up to the Torah before he said the morning benedictions, he should later return to the benedic-

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שואר יאמר
אמר, הברכה
סופת כוונת
ידין, יאמר
(ששוקף הוה) ו
א

דברת יאמר
אמר, הברכה
* אלקי נשמה

* כמה
הזרות

Grace,

אין
אמר

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8



CODE OF LAW — Five

— 5 —

at each corner, through which the fringes are threaded.

11. In the *Talith-Katan* it is the custom to make two openings, and in these they put the fringes.

12. The fringes are made as follows: One puts the four threads through the opening (or openings) and makes two knots. He then takes the longest thread (called the *shamesh*) and coils it around the threads seven times and makes two knots. He coils it around again 8 times and makes two knots. Then he coils it around 11 times and makes two knots. Finally, he coils it around 13 times and makes two knots. Thus, there are five double knots, between which are the four spaces, containing coils of 7, 8, 11, and 13.

13. It is recommended to make the four spaces of equal length. Thus, the coil of 7 should have threads far apart, the coil of 8 closer, the coil of 11 still closer, and the coil of 13 the closest—so that each space, no matter how many coils in it, should be the same length as the next one.

14. The prescribed length of the entire fringe, from the end of the first knot to the end of the loose threads, is at least 12 thumb-breadths (about eleven inches).

15. It is recommended to arrange the fringe so that the four spaces together should be four thumb-breadths and the loose threads eight thumb-breadths.

16. If the fringe is longer than 12 thumb-breadths, then the spaces and the loose threads are made correspondingly longer.

17. It is recommended to arrange the fringe so that every thread is divided equally, having one half on one side and the other half on the other.

18. Before wrapping himself in the *Talith*, one should examine the fringes to see if they are in order. He should examine the threads between the openings and the knots, the coils and the loose threads. Also, he should separate the fringes which are entangled. However, if he is late and needs to pray with the congregation, he may dispense with these examinations.

19. The procedure for putting on the *Talith* is as follows: One must take the *Talith* in both hands and meditate that G-d commanded him to wrap himself in the fringes in order to remember His commandments. Then, while standing, he should say the benediction *להתעטף בציצית* ("To be wrapped with the fringes") and immediately wrap his head and body properly. Then he should say, while standing, *מה יקר* "How precious"). Then he may remove the *Talith* from his head, and let it rest on his shoulders.

20. One should be careful that the fringes do not drag on the floor.

21. The benediction on the fringes may be said only during the day.

22. If a man put on a small *Talith* while it was still night, or while his hands were unwashed, or if he slept with it at night, he makes no benediction, but should have the small *Talith* in mind when he makes the benediction on the large *Talith* later on.



23. If he has no large *Talith*, then later, when it is day and his hands are washed, he takes hold of the fringes and makes the benediction על מצות ציצית.

24. If a person takes off his *Talith*, intending to put it on immediately, (even when he goes to the lavatory, he makes no additional benediction.

25. If he did not intend to put it on immediately, but changed his mind and decided to wear it again, he repeats the benediction.

26. If the *Talith* fell off his body completely, he repeats the benediction, unless some part of his body (except the hands) is still covered by it.

27. If this happened during a part of the prayer which he cannot interrupt, he waits until later when he is able to say the benediction, takes the fringes in his hand, and says it.

28. One may pray and say the benediction on his friend's *Talith*, even without his knowledge, because it is presumed that a man is willing to have a precept with his property. But it may not be taken out of the house where it is found.

29. If the *Talith* was folded, he must fold it after he has used it, except on the Sabbath, when folding is forbidden.

30. If he borrows his friend's *Talith* to go up to the Torah, he should bear in mind that he does not intend to acquire it even momentarily and, therefore, says no benediction.

31. In all cases, when ^{one} borrows a *Talith* belonging to the congregation, he makes the benediction.

32. To be considered valid fringes, two threads (of the four, doubled into eight) must always be perfect and the others, if torn, must have at least four thumb-breadths left.

33. If only one thread is perfect, or if even one thread has less than four thumb-breadths, even though the other three are perfect, then the fringes are unfit.

34. Thus, if one of the eight threads hanging down is completely torn, it is still valid since this is but one half of the entire thread, and what remains is more than four thumb-breadths.

35. But if two of the eight threads hanging down are torn, it is not valid, since they may be halves of the same thread which was doubled, and what is left is surely less than the required amount. It is valid, however, if it can be determined that they are not halves of the same large thread.

36. If one of the threads is torn where it is inserted in the opening, then the fringes are unfit.

37. These laws above apply only if the threads were torn later on. But if they were originally, at the time the fringes were put in, shorter than the prescribed length, they are not valid.

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dogs or swine. Also, two men should not permit a dog, or swine to pass between them.

CHAPTER FOUR

DECENCY IN THE LAVATORY

1. One should accustom himself to go to the lavatory evening and morning, for this causes alertness and cleanliness.
2. He who defers his needs is violating several commands of the Torah.
3. One should be modest also in the lavatory. He should not expose himself until it is necessary, and then only as much as is necessary. This is true both by day and by night.
4. When one eases himself—in case of emergency—in the open, he should face either South or North, and never East and West. But if there is a wall, his back should be to the wall, regardless of direction.
5. ~~אין הנבלות אלו כיוצא להטלת מי רגלים~~ It is permitted to urinate in any manner.
6. In the lavatory, it is forbidden to think of matters of the Torah.
7. One should wipe himself thoroughly. If any excrement is left, he cannot utter any holy words.
8. After moving one's bowels or urinating (even if but one drop), he must wash his hands and say the benediction *Asber Yotzar*.
9. If he forgot to wash his hand and to make the benediction, and he reminded himself the next time he went to the lavatory, he need but make one benediction.
10. If he takes a laxative and must go several times, he should say the benediction only when he knows that he is done.

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The above reservations do not apply in the case of urination.

ה'א' ?
ה'ה' ?
ה'ו' ?

Hands and

FOR PRAYER OR TORAH STUDY

CHAPTER FIVE

CLEANLINESS IN HOLY PLACES

1. When one is engaged in a holy matter (for example, the reading of the *Shema*, prayer, or study of the Torah), then the place must be clean, and no uncovered excrement be found there, nor other unholiness be visible.
2. Even to meditate on holy matters in a place where there is excrement or urine or a bad odor is prohibited unless it is covered.
3. If there is excrement on one's body or urine is present, the person is forbidden to engage in holy matters, even if his clothes cover this uncleanness.
4. If there is some doubt whether excrement or urine is present, the place must be examined before anything holy may be uttered.
5. It is proper even to keep away from the excrement or the urine of a new born infant.
6. One must keep at a distance from human excrement, although it produces no bad odor; and also from that of a cat, weasel, or red rooster.

in the place where he wishes to pray or study.

ה'ה' ?
ה'ו' ?



c) The vessel is placed in the right hand.
 d) Water is poured on the left hand.
 e) Wash each hand in this manner three times.

6. It is best to spill water as far as the wrist, but in emergencies, up to the finger-joints will suffice.

7. One must also wash his face, and rinse his mouth of saliva, since he must utter G-d's name in purity.

8. Then, he should dry his hands, and carefully dry his face.

9. One must wash his hands into a vessel only,

10. The water used for washing must not be used for any other purpose, but must be spilled in a place where people do not go.

11. Before his morning hand-washing, one must not touch his mouth, nose, eyes, ears, anus; nor any food; nor any lace where a vein is open.

12. The hands should be washed by human effort. That is, that a person spill the water upon his hands.

13. If there is a river or snow nearby, he could dip his hands therein three times,

14. But if water in any form is lacking, he should wipe his hands thoroughly with any material and say the benediction: "Blessed art Thou . . . for cleaning (על נקיוה ידיים) the hands" instead of "for washing (על נשילה ידיים)."

15. In the latter instance, if the person found water later, he should wash his hands properly, omitting the benediction.

16. A man must worship G-d in purity. Therefore, he is forbidden to pray until he has cleaned himself of excrement and urine.

17. Therefore, upon washing the hands, one should not pronounce the benediction, unless he has already cleaned himself.

18. In the following cases, a person should wash his hands properly in the morning, but should not make the benediction:

a) If he awoke during the night, washed his hands, said the benediction, and stayed awake till dawn.
 b) If he fell asleep again while it was still night.
 c) If he slept about a half hour or more during the day.
 d) If he stayed awake the whole night.

19. The hands must be washed on the following occasions:

20. If another person is pouring the water over his hands, that person must have washed his hands first.

21. The water should be poured as far as the wrist, except on our Tisha b'Av, and the Day of Abnegation, when the water should cover the fingers only.

22. If a person is washing his hands, he should not be in the above mentioned manner of three alternating times.

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מראי מקומות לשו"ע לנוער באנגלית בכת"ק כ"ק אדמו"ר



שערי תשובה

צילום תשובה בהלכה מכ"ק אדמו"ר
הצמח-צדק נ"ע, בכת"י מעתיק
(שנדפסה בחלקה בשו"ת שלו, חלק אבן
העזר סימן שסג) שהיתה מונחת ביחד עם עלי
ההגהה של השו"ע הנדפס לעיל במדור 'שערי
הלכה' וחלק מההגהות נכתב
מעל"ד של העתקה זו וכן נרשמו על העתקה זו
כמה הגהות בכת"י"ק כ"ק אדמו"ר

5

אנחנו ברוח קדושה כפינו זהו כלל הנצח של צדק. אין תוספות להם ברוח
הנצח ברוח צדק וגם אין סוף ברוח צדק. ומה שיש לנו מן הנצח זה
דבוקה הרי יבולה ארבעה דברים ברוח צדק אינו יקראו
לפי מוסר השפה שמועיל, וכל היש מוסר דת, ארבעה ימים הוא
דבר וכו' כפי שאלו מוסר יש אצל אדם התעורר. אי דבר זה כלל
וקראו לנו ברוח מוסר זהו כלל שנים אחר. ואין דת זה כלל
זהו מוסר.

לא ין יקראו כל ברוח אדם ה' יקראו ומהו בסדרה ויקראו כל ברוח
השלישית זהו כלל מוסר אדם, אדם יבנה נבחרת אחרים.
יש ארבעה דברים זהו כלל הנצח של צדק סוף כל ברוח כלל
הם ארבעה חלקים ברוח נצח זהו ארבעה חלקים יקראו
בין באדם כלל חלק זהו כלל בסדרה ויקראו דת אחרים
הם כלל מוסר ופאן סדרה ויקראו, ויש ארבעה חלקים יקראו יבולה
אדם זהו נצח. דבר זה כלל מוסר דת אינו כלל הנצח הכי יקראו

ויקראו כלל חלקים ויקראו ויקראו אדם זהו כלל זהו כלל אדם
ויקראו וכלל חלקים ויקראו ויקראו מוסר שלם אדם חלקים ויקראו
זהו אינו מוסר שלם ויקראו ויקראו זהו כלל חלקים ויקראו
היננו מוסר ויקראו ויקראו מוסר אדם, ויקראו ויקראו
היננו מוסר ויקראו ויקראו מוסר אדם ויקראו ויקראו
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יקראו אדם חלקים ויקראו ויקראו מוסר אדם ויקראו
אדם מוסר ויקראו ויקראו או היננו ויקראו ויקראו ויקראו
זהו היננו מוסר, ויקראו ויקראו ויקראו ויקראו ויקראו
ויקראו או היננו מוסר ויקראו ויקראו ויקראו ויקראו, ויקראו
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7
 הרמקא ז"ל זכר וזה בעון, באת תסור הרשקא מי אנכו הם,
 אן כיון שטאן אהיה דומע סוף זיל קניע שפארה שפארה כף אקל האונקא
 אין כאן שום אהיה ולא שום ראיה בסקרא בסקרא וקניאה ואז
 גזר אפן יין וקניאה חולף בהיא ופא. יבואה אמצע קב, אלא
 זקני היכר או הקבשן אלא קבאה ופא. בסקרא אקלא,
 פאוער זיל חן לעבד גזירי סא כפול יניצא סא חבד, אהנא ופא.
 זיל יוגע פא סקרא וקניאה סא.
 ומוצ ים טענה אדסל.
 הקבשן סוף בין האלי סוף בקבשן בית זיל גבי כני. סאן סאן
 חייב איני אפס אפס התקצץ אי קו באגע. כל טיבולה אור
 זיל סוף אפיצ סוף ב'

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אמתו לא הכירוהו הא גרואס דבדקו תל' וסני סול'א מיתק האא תמינת זמן
 הכי גאדאכ באורן הזין לא ושנה צעט הפונדל'ן כי זאא תמינת הצלן
 והאוגב הי' גאולא זמן ולא מצאין אלא סימנא אאוגב דבבאני קווש טאצ'ה
 זמן יד יד' בגאמאה ז'ו ספאלאד'ו מן הפג'ן ז'ו היפ'ו טאנר'ה תהי' ז'עניו
 וקרנט שמוחה ו' ז'נים ד'צ'נצ'ים המעיק אהיו סיג'ים אוקה'נים אצ'ת' האב'ו
 ודט'ץ אהט' כ'גואכ כ'ס'יו'ו ס'מ'ל'ן ל'ד'א אד'פ'ץ ז'ד' ז'אא ס'ה'ת'ר'ת ג'מ'יו'ן כ'ס'ן
 נ'ה כ'ט'ול'ה א'ל'ץ א'פ'ל'א ס'פ'ל'י א'ס'פ'ק'א ז'יה' ז'ל'ק'ת' וד'צ'נצ'ים ה'מ'ן
 א'מ נ'ט'ד א'ס'יו'ן א'ד'פ'ק'ת' ג'ג'ו'ו ד'צ'נצ'ו'ן א'ז'ן נ'ט'ל' א'פ'ול'ת' ב'ג'מ' פ'ל'מ' י'פ'ה א'ז'ה
 א'ק'ת' ח'כ'י ה'כ'י'ו כ'ט'ץ א' ס'מ'נ'ין ו'כ'מ'ן ה'צ'פ'ו'ה'ם ב'א'א א'פ'ר'פ' א'מ א'ין
 א'ב'ו'ת' נ'ה א'פ'ן ה'מ'ו'א'כ' כ'א'ה'ך ס'י' ג'ג'ו'ו ס'ו' א'ח'ו'ש'ה ה'א' א'ה'ת' א'ז' א'ש'ר'פ'ט'י
 והוא א'וג'ב א'ז' ק'פ'ט'ת' ב'ג'מ'ן א'מ'ן א'י'ת'מ'א'ם א'פ'ל' א'ין כ'נ'ן א'ז'ז' נ'כ'א' ו'ז'ה
 ב'ה'י'א א'מ'ן נ'מ'ת' א'וג'ב א'ז' ק'פ'ט'ת' א'ז'ז' א'ז' כ'נ'ה א'ז' נ'א'מ'ת'ה
 נ'מ'ת' ב'א'א א'ז' ב'ה'ת'ת' ה'י'א א'ג'ז'ת' כ'נ'ת'ה א'מ'ת'ת' ה'י'ת'ע' א'ז'ת'ה
 ה'י'א כ'נ'ת'ה א'כ'נ'ים ס'ל'ו'ה' א'ד'ר'ן נ'ט'ם ה'ו'א א'ה'כ'נ'ים ז'ל'ת'ה א'ז'ל' נ'מ'ת'ה
 ה'כ'ת'ו'ה א'פ'ו'ט'נ'ו א'ד'ך נ'ט' א'ג'ו'א'כ' ס'כ'ר'ה ז'ו'א'ג' כ'ס'מ'ן ז'ך ס'ג' ב'ז'ו'ש'ה א'ז'ז'ה
 ב'נ'ה א'ז'ז' א'ז'ז' ק'פ'ט'ת' ז'כ'ל' כ'נ'ה ב'ה'י'א ה'ת'ז'י'ה ז'ל'ת'ה כ'מ'ק'ת' ש'ש' א'ה
 כ'ץ ו'ז'ז' ת'ש'נ' א'וג'ב א'ז' א'ז'ז' ש'י'נ'פ' ק'ש'ה ב'ה'ו'א ק'ש'ה ה'ן ש'י'נ'ה א'ב'ד'נ'ה
 ו'י'ב'ו'ב ז'ג'ה כ'א'ו'ר'ת כ'א'מ'ט'א ה'ן ש'י'ת'ן א'ה א'ט' א'ז' ז'כ'ו'א כ'ש'ה א'ה
 א'ז'ת'ת' ת'מ'ל'ת' כ'נ'ת'ה כ'ה'ל' א'ה'ס'כ'ר'ה נ'מ'ת'ת' ב'ה'א'מ'ת' א'ת'ה
 א'מ'ן א'ין א'ז'ז' ב'ג'ב'ר'ה'ה נ'א'מ'ן א'ז' ש'ד'ו'ב'א א'ין ק'ש'ה ב'ג'ה א'ו א'ש'ך
 ה'א א'ו כ'צ'י פ'ט'כ' א'ה כ'ט'ט'א א'ה'פ'ין א'ג'ו'א'כ' ב'מ'ס'נ'ת ק'ב'ו'ט'ן ז'ל'ן ס'ה
 כ'נ'א'מ'ת'א ב'ל' ו'ל' נ'ת'ן א'ז' א'ג'ה ז'א'ט'נ'ן כ'פ'י'ם ב'ז'י'א א'ז'ה א'ז' א'ש'ך כ'מ'נ'ה
 ב'ז' ז'מ'ן ב'כ'נ'ה ה'י'א א'ז'כ'נ'ה א'ש'ך ב'ה'א י'כ'א א'ז'מ'ט' י'נ'ת' ש'י'ת'ג'ה
 ה'ב'ד'ק' ס'ה'ו'א י'פ'ל'פ'י א'ה'ו'א ה'י'ת'ע' ז'ל'ו' א'כ'נ'ת' ה'א'ו'ש'ל'ים ב'ה'כ'פ' א'מ'ן
 ז'א'ז'י' ה'ז'כ'נ'ים א'ז'ז'ת' ב'י'א ב'ז'א'כ'נ'ת' א'ז'ז' ה'י' א'ז'כ'נ'ת' א'ה'כ'נ'ת' א'ז'ז' ו'ע'ז'ב
 ב'א'ין

והשגחה באמת ממש רבה, והרבה אלוהי דב' שישלש (שיכנסו לנצח) ומצד איננו יוצא
 יצא המצוה אמ' פ'י הד'ס וההג'ת הכי'ס עם כ' וצ' (אם פ'קא א' זמ'נ' ז'ה ה'הר מ'קוב
 ז'ם הצד'ים המ'ט פ'עם ז'מ'ת וק'ט' ד' כ'ו'ש'ן י'א ש'ת'ת ה'ק'צ'ם י'ח'א. א'ז'ט' ז'ד'
 ש'ש'ל' כ'ת'ב' א'ת'י'ה א'י ז'ם ש'ל'ש'ל' ת'פ'יר'ות ק'א'ו נ'ש'י'ה ג'ת'נ'מ'ת'ת' ס'פ'י ו'ש'ת'
 ת'ב'י'ב'ו'ת ק'ט'י'ד'ה ד'ב'א' א'ק'ט'ן ב'ז'ו'ק'ט'ת' מ'ו'ש'י' המ'ט' מ'ר'ב' א'מ'ר'ב' י'ח'א.
 א'ה'כ'מ'ר'ב' ש'ת' ד'פ'י' ה'מ'ש'ת' א'ז'ו ה'פ'ע'כ' נ'ש'י'ה' ב'ל'א' ו'ז'ל' ה'ט'וב' ד'ט'ו'ן א'ה'ר'מ'ד'ק'
 כ' ב'ז'ו'ק'ט'ו'ן ת'ב'י'ב'ה ז'מ'ת וק'ט'ו' ש'ת'י' מ'ו'ש'ו'ה'ת'ו'ל'ו'ן א'ז'ו א'ת' ת'ב'י'ב'ו'ת א'ז'ת' ש'ת'ו'ן
 נ'ט'ו'כ'י'ן י'מ'ר'ב' ה'ו'ה מ'י'ק'וב' ו'א'כ'ז'ו'ר'ה ג'ה'ג' ה'א'ת' ה'כ'ו'ש' ה'ת'ל' ו'ש'מ'ר' מ'כ' א'ג'ו'ש'ה
 ז'א'פ'י' פ'ר'ש' ו'א'פ'י' ה'ר'מ'ר'ב'ק' א'ק'ג' ד' נ'ש'ו'ת' ה'ת'ל' ב'ש'א'מ'ת' ה'ו'ה מ'י'ק'וב' ז'ז'ם פ'ר'ש'ים
 ה'מ'ט' פ'ע'ת' א'ז'ו'ק'ט'ו' כ'י'. ו'כ'ן א'ק'ג' ג'ת' א'ת'י'ה' א'י' כ'י' ב'ה'ז'ן ק'א'מ'ת' מ'ם ק'ט'ת'
 ת'פ'יר'ות מ'י'כ'י' ה'פ'ל' ק'א'ו נ'ש'י'ה'ה'י'. א'ז'ו'מ'י'ס' מ'ר'ב' כ' ה'ט'וב' א'ז'ת'ו'ן ה'כ'ו'ש'
 ז'א'ב' כ'פ'ד'ו'ן כ'ו'ש'ו'ן כ'י' ד'ה' כ'א'ז'י'ם ק'ר'ב'ה' נ'ש'י' כ'כ'ל' א'ז'ו' ה'פ'י'ו'ן ב'ד'
 ב'ז'ת' ה'ר'ש' א'פ'י'ב'ו'ט'ו'ן א'ה'ב'. א'ז'ו'ק'ט'ו'ן א'י'ט'ב' נ'ש'י'ת' ה'כ'ו'ש' ב'ג'ד'י'ס' כ'כ'
 ש'ש'ל'ש' מ'י'כ'י' מ'כ' ש'מ'ר'ה נ'ט'ו'ן י'פ'פ' א'ז'ו' כ'א' מ'ט' ד'פ'ע' ז'ל'ו'ן ד'ז'מ'י'ן
 ש'ה'נ'ט'ו'ן י'צ'נ'ד'ו'ן ש'א'ז'ו'ן י'ל'ו'ן א'ת'ו'ק' ה'ת'ר'ה' ו'ג'ז' ג'ת' א'י'ס'פ'ק'ו'ן א'ן ז'מ'א'ו'ן כ'י'
 ז'א'ב'ת' ת'פ'יר'ה' ז'מ'ת' מ'ז'ו'ן מ'י'ק'וב' י'פ'ה' א'ז'י'ן ד'פ'י'כ'ש'י' נ'ל' ב'י'ב'ג'ו'ת'
 ב'ל' ה' ז'ד'ה' ו'ד'ש'ן ס'ד'י'ן ד' ה'ש'ת'ת'ן ב'ז'ת' ה'ז'מ'ר'ב'ק' א'ה'ב' ו'ר'י'א' ה'ז'ו'ן ב'ז'ת'
 ה'ר'ש'ת'ת'ן א'י'מ'וב' ה'א'ט'ו'ן ד'ז'ו'ת' ס'ו' י'ז'ל'ו'ן י'ת'ג'ת' ב'ז'ו'ן א'ב'ש'ת' פ'ר'ש' ב'ק'ת'ב'י'ב'ה'
 א'ז'ו'ן א'ה'ר'ן ק'ט'ת' ה'י'י'נו' נ'ט'ו'ן א'מ'ר'ב' ג'א'ז'ת'ר' ש'ת'י' נ'ט'ו'ן י'ז'ל'ו'ן ת'ו'מ'ק'
 ה'מ'ט' פ'ע'ת' א'ז'ת' ה'ז'ו'ן מ'י'ק'וב' ב'א'ז'ת' כ'א'ז'י'ם ד'ז'ל'ת' ה'י'ט'
 מ'ש'ת'ת' א'ה' י'ח'א' ו'א'כ'ז'ו'ר'ה' מ'ג'ד'י' ל'ז'ל'ת' א'ז'ו'ן ש'י'ן א'ת'פ'יר'ה' כ'א'ן
 ב'א' ז'מ'י'ן ק'ט'י'ב'ה' א'ד'ב'. ו'ר'א' ב'ש'ת' ה'מ'ו'ט'י'ן ז'ב' ז'ת' ז'ב' א'פ'ו'ן מ'ג'ד'ק'ו'ן
 י'פ'פ' ה'י'ק'ט'ע'ה' א'ד'ב' ז'א'ב' מ'י'ק'וב' ז'א'ב' א'ה'י'ב'ו'ן מ'ק'ט'ו'ן א'ז'ו' ה'ז'ו'ן מ'י'ק'וב'
 כ'ז'ו'ן ז'ה' ת'פ'יר'ה' ו'ק'ט'י'ב'ה' א'ה'י'נו' ש'ת' ת'פ'יר'ות ו'ש'ת'י'ן נ'ט'ו'ן.
 א'מ'ר' א'ז'ו'ן א'ז'ו'ן א'ז'ו'ן ב'ד'כ'י' ה'א'מ'ר' כ'י'ו'ן ק'א'מ'ת' ה'כ'ו'ש'ת' א'ה'ש'ל' א'מ'ת'י'ו'ן
 י'א'ט'ו'ן ו'כ'ת' ה'פ'ג'ה'ת' ה'כ'ו'ש'ת' כ'ת'ל'.



שערי כתבים

נוסח ברכה לבר מצוה באנגלית
ואיגרת ק' לימי הקיץ וחג הגאולה י"ב תמוז הבע"ל

BAR MITZVAH TEXT

Handwritten notes in Hebrew, including the word "אשר" and "הבשר" with a horizontal line underneath.

Handwritten notes in Hebrew, including the words "אשר" and "הבשר" with various scribbles and lines.

Sholom uBrocho:

I was pleased to be informed of your Bar Mitzvah.

May G-d grant that as you have entered the age of Mitzvos at thirteen, so you should advance to the other milestones in Jewish life, as mentioned in the Mishna (Ovos chapt. 5); and that you should make ever-growing efforts in your diligent devotion to your learning of Torah, both its revealed part (Nigleh) ~~as well as~~ its deeper aspects (Chassidus), as well as in your observance of the Mitzvos with Hiddur.

Handwritten note in a circle: "אשר" and "and" with a line pointing to the word "and" in the main text.

May G-d bless you with Hatzlocho to be a Chossid, Yorei-Shomayim, and Lamdan.

With blessing,

מוקדש
לחיזוק ההתקשרות לנשיאינו
כ"ק אדמו"ר זי"ע



נדפס על-ידי ולזכות
הת' **מנחם מענדל שי' דייטש**
לרגל הגיעו לגיל מצוות בשעטו"מ

אחיו ואחיותיו
רחל, רייזל, לוי יצחק, ניסן שיחיו

הוריהם
הרה"ת הרה"ח אבא אליהו וזוג' מינא בוניא שיחיו דייטש

זקניהם
הרה"ח חיים שמעון וזוג' חיה לאה שיחיו דייטש
הרה"ת הרה"ח שלום דובער וזוג' פרידא חוה שיחיו שפירא
הרה"ג הרה"ח הרב ליפמאן וזוג' חנה שיחיו שפירא
הרה"ח מנחם יהושע שי' שקלארש