



# Daf HaYomi B'Halacha

הקטובות של הדין...  
מחזורי התענית

הנהגות שונות של התענית...  
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## Inyanei D'Yoma

### Bathing during the Nine Days

The Mechaber cites a *machlokes* as to whether it is forbidden to bathe during the entire Nine days or only during the week of Tisha B'av. The *Ashkenazic* custom is to forbid bathing, even with cold water, during the entire Nine Days. The face, hands and feet may be washed with cold water. There is a *machlokes* regarding the exact borders of the hands (e.g. fingers, wrists, elbows) and feet, and also as to whether the beard is part of the face.

(סעיף טז וס"ק צד; ביאורים ומוספים דרשו, 110)

### Today's LIMUD

**Hilchos Tefillin 32 (page 93)**

מצע סעיף יח וריש שעשאה עד אמצע הסעיף אם נגעו

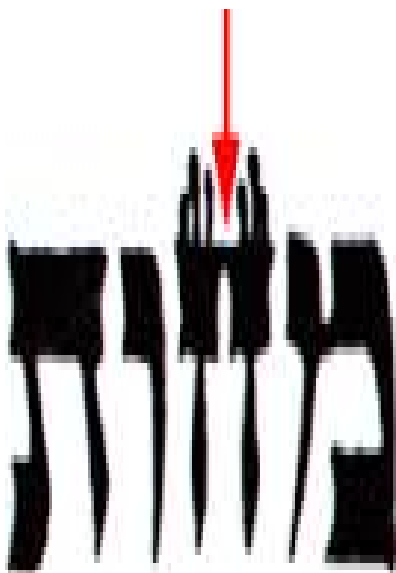
### Today's TOPICS

**Repairing Osios That Touch**  
**Repairing Touching Osios That Appear Deformed**  
**Repairing the Letters of Hashem's Name**

### Repairing osios that touch

We have previously learned that letters that touched at the time of writing are *pasul* because of *mukaf gevil* and they are *pasul m'safek* if they joined at a later time (see s"n 34). If the individual forms are distinct, it is permissible to fix them by removing the offending ink. This is not considered *chok tochos* since each is clearly an *os*; the correction is just to solve the problem of *mukaf gevil*. According to some *poskim*, if they touched before being completely formed they can be separated only *bedieved*. An example would be a case where ink connected two such letters in *tefillin* or *mezuzos*. It is permissible to separate the letters in that case because deleting them and then rewriting them would cause a problem with the rule of *k'sidron* (the requirement to write the letters of *tefillin* and *mezuzos* in order).

סעיף יח, ס"ק עח, פ ופא, וביה"ל ד"ה ואם; ביאורים)  
(ומוספים דרשו, 114



### Repairing touching *osios* that appear deformed

Letters that touch in a way that they are no longer recognizable to a child (see s"k 49-50) are *pasul* because they lack proper form (in addition to the problem of *mukaf gevil*), and will remain *pasul* after separation because of *chok tochos* (since scraping contributed to their form). These *pesulim* apply whether the *osios* were joined during or after the writing. The *poskim* discuss whether letters that are joined along their entire width or height are considered recognizable, and it is proper to be stringent. (סעיף יח וס"ק פ-פא; ביאורים ומוספים דרשו, 117-119)



### Repairing the letters of Hashem's name

It is forbidden to erase a letter or even a small part of it from Hashem's name as well as from the name's auxiliary letters (e.g. long *chaf* after *E-lokecha*). An erasure for the purpose of repair, though, is not forbidden. Therefore, if two letters touched during the writing or at the completion of the writing (before the *sofer* withdrew his hand) they may be separated, since without the repair the letters are disqualified. If the *osios* were formed properly and only joined afterwards (in which case they are *pasul m'safek*) they may not be repaired, since they may be kosher as is and the 'repair' would be unnecessary.

סעיף יח, ס"ק עט, שעה"צ ס"ק כא, וביה"ל ד"ה ורי"ש;  
(ביאורים ומוספים דרשו, 116 ו-121)

#### Yesterday's HIGHLIGHTS

- What if a *sofer* began a letter correctly, made a mistake along the way, and then removed some ink and fixed it?

#### Tomorrow's TOPICS

What if a *sofer* removed ink that dripped on part of a letter and then rewrote it properly? According to some *poskim*, the final product in these cases would be invalid due to *chok tochos*. Both the Mechaber and Rama hold that it is kosher.

- If ink dripped on the parchment and the *sofer* used the wet ink to shape a letter, it is kosher. The *sofer* did a proper 'writing' and it is unimportant that the *os* started off as dripped ink.
- If an *os* was disqualified because of overextension in a stroke of the *kolmus*, the Mechaber holds that everything that was written with the problematic stroke must be removed.

- Attaching the left leg of the *heh* or *kuf* to the top
- The components of the *aleph*
- The *yud* is a part of which letters?

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Important Note: The halachic summaries are to assist you with your learning.  
Before implementing halacha in practice, please refer directly to the Mishna Brura and Mussaf Dirshu.

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