



Daf HaYomi B'Halacha

הקלות חל הפדיון ביטול תקלת הקלף
מאמרים והסברים

הקלות חל הפדיון ביטול תקלת הקלף. מאמרים והסברים. הקלות חל הפדיון ביטול תקלת הקלף. מאמרים והסברים. הקלות חל הפדיון ביטול תקלת הקלף. מאמרים והסברים.

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Today's LIMUD

Hilchos Tefillin 32 (page 87)

מסימן לב סעיף יג עד אמצע סעיף טו אבל שאר פוסקים

Today's TOPICS

The Concept of Mukaf Gevil

The Size and Location of a Disqualifying Hole

A Hole in the Interior of a Letter



The concept of mukaf gevil

There is a rule known as *mukaf gevil* which mandates that every letter of *stam* must be completely surrounded by parchment. Chazal derived this halacha from the word *uchesavtom*, which can be divided into two words - *u'chesav* and *tom*-i.e. "complete writing." This means that every letter must be formed completely and surrounded by parchment to be fully recognizable. (According to some *meforshim*, this rule is a *halacha l'Moshe miSinai*.) There are three areas which require particular attention: 1. There must be space between the end of a line and the edge of the *klaf*. 2. There must be a distinct separation between all letters (two letters may not touch at any point). 3. No letter may have a hole in the *klaf*.

סעיף טו, ס"ק לד, וביה"ל ד"ה אבל; ביאורים ומוספים
דרשו, 59

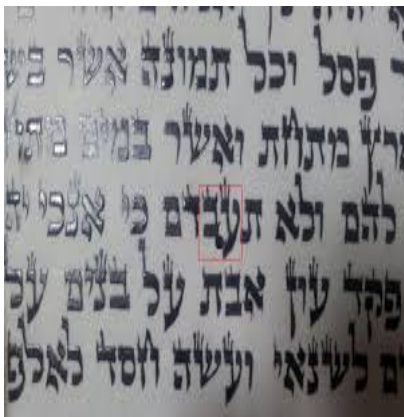
The size and location of a disqualifying hole

In addition to a hole adjacent to a letter, a hole within a letter can also disqualify *stam*. A hole large enough to be visible invalidates the *stam* even if it is completely surrounded by ink. If the hole is small, if a quill can pass over it easily [without getting stuck] and if it can be seen only when it is held to the light, it is not significant enough to be disqualifying. A visible hole that formed after the letter was written is not disqualifying, but it should nonetheless be fixed.



(One method for fixing it is to remove the ink connecting the hole to the letter; once this distance is created, the hole can be considered separate from the letter.)

(סעיף יג וס"ק לב; ביאורים ומוספים דרשו, 60)



A hole in the interior of a letter

Lechatchila, the rule of *mukaf gevil* applies to the white interior of letters that close on at least three sides (e.g. *beis*, *heh*, *ches*). *Bedieved*, according to most *poskim*, the rule only affects the exterior inked area of the letter and not the white interior. The Yerushalmi, however, holds that the rule extends to the interiors also. When possible, one should be stringent like the Yerushalmi. In extenuating circumstances, the opinion of the *poskim* can be relied upon.

(סעיף טו, ס"ק לד, לה וילז, וביה"ל ד"ה אבל)

Yesterday's HIGHLIGHTS

- All stages of the processing from the lime soak onward must be done *lishma*. Some *poskim* hold that if the initial stages were performed *lishma*, all subsequent stages are considered *lishma*.
- If a *goy* has access to the hides during tanning (e.g. a *goy* is working on non-essential parts of the process), he could possibly switch the kosher hides with non-kosher ones. The hides being processed *lishma* should be marked with a sign that the *goy* cannot reproduce.
- Only the skins of kosher animals may be used for *klaf*. The skins of kosher animals that died or are otherwise forbidden to eat may be used.

Tomorrow's TOPICS

- The 'size of a small letter'
- The length of the legs of the letters
- The size of the left leg of the *heh*

לקבלת המייל בלשון קודש, נא ליצור קשר עם דרשו: dirshu@dirshu.co.il

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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