

Hilchos Tefillin 36 (page 124)
מ-אות ט עד אות כ

The Components of the *Tes*
The Shape of the *Yud*
The *Kutzo Shel Yud*



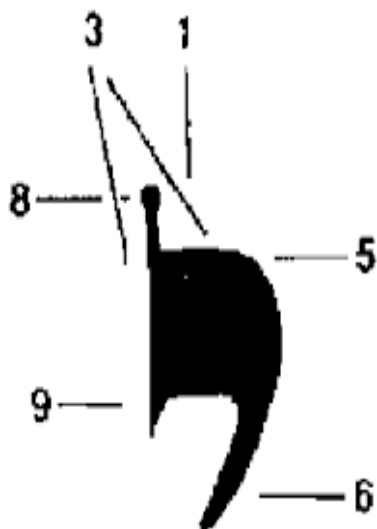
The *yud* is composed of four parts: the roof, the leg, the *tag* and the *ukatz*. The roof is a short, thick line. It should not be made long or the letter will seem like a *reish*. The leg is shorter than that of a *vav*, but not too short, and is rounded on the right side. Care must be

משנת סופרים אות ט וביה"ל ד"ה ולא; ביאורים ומוספים)
(דרשו, 3



taken to keep the line short and straight, or the letter might look like a *vav*, *chaf*, *nun*, or *samach*. The *ukatz* is a short tip that extends from the lower left corner of the "roof" towards the left. This line must be shorter than the right leg in order to prevent the letter from looking like a *ches*. The *ukatz* should also be shorter than the *tag*. The *tag* is a short line which extends from the upper left corner of the roof. The line is longer than the lower *ukatz*, but not so long or tilted that it should make the letter seem like a *lamed*. According to some Acharonim, it is adequate for the *ukatz* and *tag* to be square corners and they do not need to extend out from the roof. According to this opinion, old *sifrei* Torah that do not meet the more stringent definition of *ukatz* and *tag* do not need to be repaired.

(משנת סופרים אות י; ביאורים ומוספים דרשו, 1, 2 ו-8)



The *kutzo shel yud*

The Gemara teaches that a *yud* without an *ukatz* is *pasul*. According to Rashi, the *ukatz* here refers to the right leg. According to Rabbeinu Tam and many more Rishonim, there would have been no need to mention the right leg specifically because without this leg the letter is not a *yud*. They hold that the Gemara is referring to the lower left tip as described above. There is also an opinion which defines the *ukatz* as the upper *tag*. The halachic conclusion is that the *yud* must have both the *tag* and the *ukatz*, and it is *pasul* if it lacks either one. A leg that was omitted cannot be added later. Because a roof without a leg is not a *yud*, adding the leg [and thus completing the letter] afterwards is a problem of *k'sidron*. A missing *ukatz* may be added later since the general shape of the letter [roof with leg] was already written. The letter is kosher when it is missing a *tag*, but it must be repaired. According to some Aharonim, if a *get* was written without the *ukatz* on the *yud*, it can be kosher under certain circumstances.

(משנת סופרים אות י, וביה"ל ד"ה גמ' וד"ה יגרור; ביאורים) (ומוספים דרשו, 5 ו-9)

Yesterday's HIGHLIGHTS

- The left leg of the *heh* should be aligned with the left tip of the roof. The space between the left leg and the roof should not be greater than the thickness of the roof. It should not be too close to the roof; there should be some distance between them.

Tomorrow's TOPICS

- A *chaf* shaped like >
- Similarities between a *tes* and a *lamed*

- Chazal note that the *vav* in *brisi shalom* (in *Parahas Pinchas*) should be 'cut off.' There is a *machlokes* as to how this is applied.
- According to most Rishonim, the *ches* is formed from two *zayins* connected with an arrowlike top called a *chatoteres*. The upper right corner of the *zayin* on the right should be rounded.
- Forming the balance of the letters

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Important Note: The halachic summaries are to assist you with your learning.
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