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Daf HaYomi B'Halacha

# Daf HaYomi B'Halacha

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*Today's*

**LIMUD**

***Hilchos Tefillin 36 (page 123)***

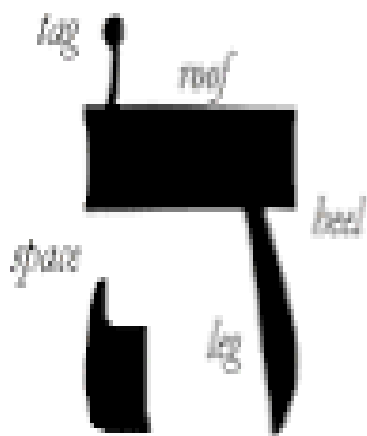
**מ-אות ה עד אות ט**

## Today's TOPICS

### The Position of the Left Leg of the *Heh*

### The Vav of *Brisi Shalom*

## The Components of the Ches



### The position of the left leg of the *heh*

The left leg of the *heh* should be aligned with the left tip of its roof. If the leg is in the wrong place, the letter is *pasul*. One solution is to erase the part of roof that extends beyond the leg, or, for a *sefer* Torah (which does not require *k'sidron*), to erase and rewrite the leg. When it is not possible to fix the problem, the letter is kosher *bedieved* as long as the leg is below the left half of the roof. The space between the left leg and the roof should not be greater than the thickness of the roof. The leg should not be too close to the roof, either; at the very least, there should be a distance between them that is visible from close up. The lower part of the leg should align with the bottom of the right leg.

(אות ה; ביאורים ומוספים דרשו, 4 ו-8)

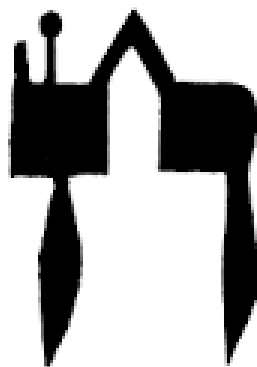
## The vav of *brisi shalom*

Chazal note that the *vav* in *brisi shalom* (in *Parahas Pinchas*) is 'cut off.' According to some Rishonim, this means that there is a crack in the leg. Others interpret it to mean that the *vav* is written shorter than usual. Rebbi Akiva Eiger instructed the one writing his personal *sefer* Torah to fulfill both opinions by writing a properly formed short *vav* and adding an unconnected little piece below. A similar opinion is cited by earlier *poskim* as well. Another opinion holds



that the bottom of the *vav* should be cut off diagonally. There is an opinion (not reflected in the Halacha) that the cut should be near the top so that the top section of the letter looks like a *yud*.

(אות ו, ביאורים ומוספים דרשו, 7)



### The components of the *ches*

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. According to some opinions, the Kabbalah holds that when one writes a *ches* for *tefillin*, the right side of the *ches* should be shaped like a *vav*. If the *ches* was formed from two *vavs*, or a *dales-vav* or *dales-zayin*, it is kosher *bedieved* but must be corrected. According to Rashi, the *ches* should look like the familiar *ches* of the *siddur* - a flat roof with two straight legs and a *tag* on the left side of the roof.

(אות ח; ביאורים ומוספים דרשו, 1)

### Yesterday's HIGHLIGHTS

- If both *yuds* of the *aleph* connect at the same point so that the letter looks like an X, some *poskim* consider it invalid while others permit it. Even according to those who permit this shape, it is not the correct way to form the letter and is unfitting for *kisvei kodesh*.
- Two tips protrude from each end of the roof of the *beis*. Chazal note that the *beis* alludes to the creation of the world and these tips point to the Creator; the left tip points heavenward to the Creator on high, while the right tip points back towards its predecessor the *aleph*, alluding to *Hashemechad*.
- The roof of the *gimel* is like a *zayin* – squared, with three *tagim* on top and a thin leg [according to contemporary custom] extending downwards and

### Tomorrow's TOPICS

- The components of the *tes*
- The shape of the *yud*
- The *kutzo shel yud*

slightly towards the right.

לקבלת המייל בלשון קודש, נא ליצור קשר עם דרשו: [dirshu@dirshu.co.il](mailto:dirshu@dirshu.co.il)

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Before implementing halacha in practice, please refer directly to the Mishna Brura and Mussaf Dirshu.

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