



Daf HaYomi B'Halacha

הקטובות של הפוסק בן שמעון תהלה

מאמרים והערות

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Today's

LIMUD

Hilchos Tefillin 32 (page 102)

מסעיף לו עד אמצע הסעיף ובמדינות אלו

Today's TOPICS

The Meaning of *Parsha Pesucha* and *Parsha Setuma* According to the Rambam
The Meaning of *Parsha Pesucha* and *Parsha Setuma* According to the Rosh
The Customary Practice



The meaning of '*parsha pesucha*' and '*parsha setuma*' according to the Rambam

The paragraphs in the Torah are divided by spaces of at least nine letters' width. There are two types of paragraphs - *pesuchos* (open) and *setumos* (closed). If the wrong style is used for a particular paragraph, the *stam* is *pasul*. According to the Rambam, a *pesucha* always starts at the beginning of a new line. If the previous line ended with fewer than nine blank spaces, the *sofer* must skip a line and begin the new paragraph at the start of the following line. A *setuma*, on the other hand, never starts at the beginning of a line. Either there are nine (or more) spaces before it on the same line, or it is indented somewhat on a new line if the requisite space appears at the end of the previous line.

(ס"ק קנה; ביאורים ומוספים דרשו, 186)

The meaning of '*parsha pesucha*' and '*parsha setuma*' according to the Rosh

According to the Rosh, a *pesucha* is a *parsha* which begins after a nine (or more) letter gap at the end of the former line or a similar gap the beginning of a line, such that one side of the gap touches "open space" at the edge of a column. A *setuma* is a *parsha* which begins after a



"closed-in" gap, one which does not meet the edge of a column and instead is surrounded by writing at both ends of it. The Rosh adds that if one *parsha* concludes right at the end of a line and the new *parsha* begins immediately after skipping a line [without an indentation], the new *parsha* is considered *setuma*. In this case, the blank line between the *parshiyos* is viewed as a gap that occurs in the middle of a line, "surrounded" by writing immediately before and after it.

(ביאורים ומוספים דרשו, 186)



The customary practice

The *parshios* of *Kadesh*, *V'haya ki yeviacha* and *Shema* are all *pesuchos* when written in the Torah. The *parsha* of *V'haya im shemoa* is a *setuma* in the Torah. According to most Rishonim and the Mechaber, these *parshios* must be written for *tefillin* in the same manner that they appear in the Torah and are *pasul* otherwise. There is an opinion that one can write *V'haya im shemoa* as a *pesucha*. A second opinion (supported by the Rama) permits the writing of *V'haya im shemoa* as a *pesucha b'dieved*, since it does not appear near the *parsha* of *Shema* in the Torah. Indeed, there are many *pesuchos* between them. If *V'haya im shemoa* was written in a *mezuzah* as a *pesucha*, all agree that it is kosher. There is an opinion which holds likewise about *tefillin* - i.e. that it is kosher according to all, at least *b'dieved*.

(סעיף לו"ס ק"ק קנו-קנט; ביאורים ומוספים דרשו, 187)

Yesterday's HIGHLIGHTS

- The columns of *sifrei* Torah, *tefillin* and *mezuzah* should have even sides. Many Rishonim write that there should not be three or more letters, or a whole word of two letters, extending into the margins. According to the Rambam, it is permissible to have three letters in the margin as long as they comprise less than the majority of the word.
- For the purpose of *zeh keli v'anvehu* - beautifying the *mitzva* - the margins should be totally clear.

Tomorrow's TOPICS

- The Ashkenazic and Sefardic customs about *pesucha* and *setuma*
- Measuring the space of nine letters
- Indenting the first line according to the Rambam

- The rules about writing Hashem's name in the margin are stricter. No part of Hashem's name or its auxiliary letters (e.g. *nun vav* of *E-lokeinu*) may extend into the margin.

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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