ואף רשאי לברך עליהם. אולם מיד כאשר יתאפשר לו, יתקן הפרשיות לתייגם כהלכה. [ראה משנ"ב ס"ק טו, והלכה ברורה עמ' קעז]

י. לכתחילה צריך שיכתבו התגין לשמה "לשם קדושת תפילין". ומכל מקום בדיעבד אין מעכב, כיון שקיימא לן כהסוברים שאין התגין מעכבים בדיעבד. כמבואר לעיל בסימן ל"ב הלכה צ"ד.

יא. צורת התגין באותיות שעטנ"ז ג"ץ, שיעשה שלשה תגין קטנים, זקופים וישרים, על אלו האותיות. ולא יהיה אחד נוטה לימין ואחד לשמאל. [ראה משנ"ב ס"ק יב. וראה פסקי תשובות אות ד]. ויעשה התג האמצעי גדול משני התגין אשר בצידו. [קול יעקב ס"ק יג]. וגובה התג לכתחילה כעובי הקולמוס. [יריעות שלמה ח"א פי"ד] **ובאות** שי"ן עושה התיוג של שלושת הזיוני"ן על הראש השמאלי של האות. וכן באותיות: ע', ט', צ', על ראש השמאלי. [משנ"ב ס"ק יג ובשעה"צ ס"ק טז בשם הב"י].

For the sake of the sanctity

10) Before adding the *taggim*, the scribe must declare that he is writing for the sake of the sanctity of tefillin.[213] If he failed to make this declaration, the *taggim* are still kosher, especially since we follow the ruling that the scroll is kosher even before the *taggim* are added, as explained above in *Siman* 32:94.

Form and size of *taggim*

11) Each of the letters ש', ע', ט', נ', ז', ג',ץ needs a crown consisting of three[214] straight lines rising from the letter's head. All three lines should be vertical – they must not turn to the right or left. The central *tag* should be a bit longer than the other two. The length of the *tag* should ideally be equal to the height of the heads of the letters in that scroll. In halakhic terms, this measurement is referred to as "as wide as the quill's point."[215]

625) and the *Halakha Berura* (page 181) refuted his position. Maran the Rishon Letziyon likewise refuted the *Birkat Yaakov* in an unpublished treatise.

213. The *Matzat Shimurim*, cited in the *Kol Yaakov* (36:15), instructs the scribe to have in mind that each *tag* is the shape of a tiny letter *zayin*, and that the word *zayin* is spelled *zayin yod nun*. Those letters have the combined numerical value of 193, equal to that of the word טפטפיה. If the scribe has these intentions, then the person wearing the tefillin will receive Heavenly assistance to avoid sinful thoughts.

214. More than three *taggim*

The Talmud (*Menahot* 29b) defines *taggim* as three *zayins*. Harav David Hakohen, cited in the *Kenesset Hagedola* and the *Eliya Rabba* (36:25), ruled that if a scribe added more than three *zayins* the scroll is not kosher. Rambam (*Hilkhot Tefillin* 2:9), however, ruled that if a scribe added more or less than the prescribed number of *taggim*, the scroll is still kosher. It could be that Rambam concurs with Harav David Hakohen, and that the reference to extra *taggim* mentioned by Rambam means that the scribe added *taggim* to extra letters, but not that he added more than three *taggim* to the letters. The *Mikdash Me'at* (36:6) ruled leniently, while the *Halakha Berura* (page 184) cited the opinion that the scroll is not kosher if the scribe added more than three *taggim* to any letter.

The Arizal's instructions, cited in the *Kol Yaakov* (36:18), are to add three *taggim* to each of the letters ש', ב', ד', ק', ע', ט', נ', ז', ג',ץ, and to add a single *tag* to the letters ח', י', ה', and not to add or subtract from these numbers, and not to add any *taggim* at all to other letters.

215. *Taggim* that interfere with the letters written above them

There is no minimum length for kosher *taggim*. The *Mishnat Hasofer* (5:182) wrote that if a scribe notices that by adding regular-sized *taggim* to a letter he will encroach upon the space of a ד', ר', or ך written in the line above the *taggim*, he should make those *taggim* very short. Otherwise, it is possible that the *taggim* will inadvertently change the letter in the line above into a letter ה' and render the scroll

יב. צורת כל תג כעין תמונת זי"ן [משנ"ב ס"ק יב, קול יעקב ס"ק יג]. אך יהיו קטנים ודקים מאוד כחוט השערה, כדי שלא תתקלקל צורת האות על ידי זה. [שם. וע"ע משנ"ב ס"ק יד]. והנקודה שעושה על התג שעל ידה הוא כמין זי"ן, תהיה מחוברת לקו התג, ולא תהיה כמין סגול (הפוכה) הפורחת באויר. [קול יעקב שם] **ובדיעבד** אפילו עשה התגין כשלוש מקלות דקים בלא ראש, כשר. ומכל מקום נכון שיתקנם. [ראה קול יעקב ס"ק יא, יריעות שלמה ח"א פי"ד, הלכה ברורה עמ' קפה]

יג. התגין ידביק לאות באמצעיתו ולא בסופו. [משנ"ב ס"ק יג, קול יעקב ס"ק יב]

The *taggim* on the letters ש', ע', ט',ץ' and צ' must be added to the "head" on the left side of the letter.[216]

How a *tag* is shaped

12) Each *tag* is shaped like a tiny letter *zayin*. It is imperative that the *taggim* be made small and thin so that they do not change the general shape of the letter. Each *tag* is topped by a small dot, but the dot must be connected to the *tag*, so that the *tag* does not appear like the letter "i".

If the scribe added *taggim* that are simple lines without topping them with dots, it is kosher. Even so, the dots should be added if possible.

Position of the *taggim*

13) The three *taggim* should be positioned over the center of the letter's head, not over the right or left ends.[217]

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not kosher. Once that occurs, it will no longer be able to correct the scroll, since then the letters will not be written in order (*shelo kesidran*). If someone discovers such a problem upon inspecting a tefillin scroll, it must be brought to a rabbi who is experienced and highly proficient in this area of halakha, so that he can decide whether or not the scroll is still kosher. See the *Halakha Berura* (pages 375-380) and in halakha 32:138.

A *tag* on letters of God's Name

The *Me'asef Lekhol Hamahanot* (36:12) cited the *Imre Esh* and Harav Shim'on Greenfeld ruling that it is permissible to erase a *tag* from a letter of God's Name. This does not infringe upon the prohibition against erasing any part of God's Names.

216. The Talmud (*Menahot* 29b) states: Rava said that each of these seven letters need three *zayins*. Rashi explained that this means to add tiny *taggim* on top of the left head of each letter.

It is clear from Rashi that the obligation is to add *taggim* only on the left head of these letters. The *Shimusha Rabba*, cited by *Sefer Hateruma*, however, ruled that *taggim* must be added to each head of the letters ש', ע', ט',ץ and צ'. This is likewise the ruling of the *Nimuke Yosef* (*Hilkhot Sefer Torah* page 4a). Nevertheless, most *Aharonim*, including the *Bet Yosef* ruled that *taggim* are added only to the left head of each letter. This is the common custom.

217. If the *taggim* would be added on the edge of the letter's head, it could possibly ruin the letter's shape. For example, if a scribe added a *tag* to the very left edge of a letter *nun*, it could possibly make the letter appear to be a *lamed*, and then the *nun* would "reappear" after adding the other *taggim*. That might infringe on the principle of *shelo kesidran* if this occurs on tefillin scrolls or mezuzah scrolls. Based on this, the *Yeri'ot Shelomo* (Vol. I, 14:5) ruled that the scroll is not kosher.

Regarding a Torah scroll, if the letter's correct identity is restored through writing the additional *taggim*, it is kosher. This cannot be construed as a form of *hak tokhot*. The *Yalkut Yosef* (*Siman* 143, footnote 24) cited Maran the Rishon Letziyon explaining that *hak tokhot* is always a case where a letter is formed through the act of erasing, but never when a letter is formed through an act of writing.

יד. נהגו הסופרים לתייג גם האותיות בד״ק חי״ה. ונמצא שנותרו אותיות מלאכ״ת סופ״ר בלא תיוג כלל. [קול יעקב ס״ק טז בשם הרש״ש]

ובדיעבד שאין תגין על אותיות בד״ק חי״ה, אין לפסול הספר תורה. שאין מנהג זה אלא למצוה מן המובחר, ולא לעיכובא. ולכן יכולים להוציא הספר תורה לכתחלה לקרות בו בצבור, אף על פי שיש בבית הכנסת ספרי תורה המתוייגים כראוי. ועל צד היותר טוב יזמינו בנתיים סופר שיעשה התגין על אותיות בדק חי״ה. [יבי״א ח״י חיו״ד סי׳ כח]

טו. באותיות בד״ק חי״ה עושה תג אחד בלבד. [קול יעקב ס״ק יח]. ויהיה התג בשמאל האות קצת לפני סוף הגג, שאם ידביקנו בסופו יכולה צורת האות להשתנות, כגון באותיות: ד׳, ק׳, אם יהיה התג גדול מעט ייראו כאות למ״ד. [ירעות שלמה ח״א פי״ד ס״ד]

Letters that have one *tag*

14) The accepted custom is for the scribes to add a single *tag* to each of the letters ב׳, ד׳, ק׳, ח׳, י׳, ה׳.[218] No *taggim* are added to the letters מ׳, ל׳, א׳, כ׳, ת׳, ס׳, ו׳, פ׳, ר׳.

If a Torah scroll is missing *taggim* from the letters ב׳, ד׳, ק׳, ח׳, י׳, ה׳, it is kosher. The halakha does not require any *taggim* on these letters; it is only a commendable practice. Therefore, this Torah scroll may be used even if there are other Torah scrolls available in which these letters have *taggim*. Nevertheless, it is best to hire a scribe to add *taggim* to the letters ב׳, ד׳, ק׳, ח׳, י׳, ה׳.

Positioning the single *tag*

15) The single *tag* added to the letters ב׳, ד׳, ק׳, ח׳, י׳, ה׳ should be positioned near the left end of the letter's roof. Care should be taken not to position it on the upper left corner, since that might alter the appearance of the letter, causing it to resemble a different letter. For example, it might make the letter *dalet* or *qof* appear to be a *lamed*.[219]

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218. The Talmud (*Shabbat* 104a) mentions that the letter *qof* has a *tag*. The Talmud Yerushalmi (*Hagiga* 2:1) states that the letter *bet* has two "points," meaning one on its lower right corner and a *tag* on top of the letter. The *Bet Yosef* in this *Siman* describes the letters *he* and *yod* as having a single *tag*. Some *Rishonim* identified the *tag* of the letter *yod* as the point on its upper left-hand corner, while others say that the letter *yod* needs another *tag* besides that point.

The *Etz Hayim* (*Hekhal Nikudim* chapter 6, page 39c) is consider the prime source for adding a *tag* to each of the letters ב׳, ד׳, ק׳, ח׳, י׳, ה׳. See the *Kol Yaakov* (36:16 and 18). The *Minhat Barukh* (commentary on the *Barukh She'amar* page 120) claimed that there is a source in the *Zohar* for this practice. It is also mentioned in the *Sefer Hamanhig* (page 590).

Rabbenu Yosef Askandarani, cited by the *Bet Yosef*, ruled to add a *tag* to the letters ב׳, ד׳, ק׳, י׳, ה׳. Regarding the letter *het*, he explained that it is necessary according to Rashi but not according to Rabbenu Tam. The *Tikkun Tefillin* (page 120) deleted the letter *dalet* from this list.

The *Kol Yaakov* (36:16) cited Harav Shalom Mizrahi Sharabi warning that, other than the letters listed here, *taggim* must not be added to any other letters.

219. The *Zekhor Le'Avraham*, cited in the *Kol Yaakov* (36:12), ruled that if the scribe connected the *tag* to the upper left corner of the letter, he may erase it and write a new *tag* in the proper position. Even if this is a tefillin scroll or mezuzah scroll, this would not infringe on the rule of *shelo kesidran*. In a Torah scroll, if it is not possible to correct this error at this time, the scroll may

טז. נהגו לעשות תג על אות ו' של שם הוי"ה. [ראה קול יעקב ס"ק יג].

יז. אין להוסיף לעשות תגין באותיות אחרות, מלבד השעטנ"ז ג"ץ, והבד"ק חי"ה, ועליהם אין להוסיף ומהם אין לגרוע. [קול יעקב ס"ק טז וס"ק יח]. ומכל מקום אם הוסיף לעשות תגין על אותיות אחרות, כשר. [ראה משנ"ב ס"ק יג בשם החת"ס]

יח. צריך שיהיו התגין נוגעים בגוף האות. ואם כתב התגין באופן שאין נוגעין בגוף האות, יש להחמיר כהפוסקים שפסול. [ראה משנ"ב ס"ק יג, קול יעקב ס"ק יא]

Day 59

The *vav* in God's Name

16) The common custom [among Sefardic Jews] is to add a *tag* to the letter *vav* in God's Name י' ה', ו', ה'.[220]

Adding *taggim* to other letters

17) *Taggim* must not be added to any other letters besides ש', ע', ט', נ', ז', ג',ץ' and ב', ד', ק', ח', י', ה'. If a scribe ignores this rule and adds *taggim* to other letters, or if he adds more than the prescribed number of *taggim* to any letters, the scroll is still kosher.[221]

***Taggim* not connected to the letter**

18) Each *tag* must be connected to the roof of its letter. Some *Poskim* ruled that if the *taggim* are not connected to the letters, the scroll is not kosher [even though it would be kosher if the *taggim* are missing altogether]. It is recommended to follow this stringency.[222]

be used, as long as the *tag* does not alter the appearance of the letter. If a *tag* was added to the upper left corner of a letter *dalet* or *qof*, and the *tag* is as thick as the vertical lines of the letters, it almost certainly alters the letter, making it appear to be a *lamed*. If it is thin, then its status can be decided by having a small child read the letter. The *Yeri'ot Shelomo* (Vol. I, 14:4) ruled that whenever people have a doubt about the letter's identity because of a misplaced *tag*, a child's reading can determine its status.

220. This is the testimony of Harav HIDA in *LeDavid Emet* and the *Kol Yaakov* (36:13). The *Halakha Berura* (*Sha'ar Hatziyun* 36:22) remarked that there is no mention of this practice in the writings of the Arizal or those of Harav Shalom Mizrahi Sharabi. In fact, the *Yeri'ot Shelomo* (page 178) pointed out that Harav Yehuda Fetaya (*Bet Lehem Yehuda* page 60) ruled that the scribe must not add a *tag* to the letter *vav*, explaining that the spiritual aura of God's Name is complete without it. Nevertheless, the *Yeri'ot Shelomo* testified that in Rav Fetaya's personal Torah scroll and in his tefillin scrolls, the letter *vav* does have a *tag*.

221. See above in halakha 14 and the footnote there, and see the *Piske Teshuvot* (36:2).

Rambam ruled (*Hilkhot Sefer Torah* 2:9) that if a scribe adds more than the prescribed number of *taggim* to the letters ש', ע', ט', נ', ז', ג',ץ', the scroll is still kosher. See above in the footnote to halakha 14, and in the *Halakha Berura* (page 184). We have no proof, however, that he would rule the same if a scribe added *taggim* to the letters that do not normally have them.

The *Hatam Sofer* (responsa *Y.D.* #265), cited by the *Mishna Berura* (36:13) ruled that if a scribe added *taggim* to letters other than those listed in the *Arba'a Turim* and in the *Levush*, the scroll is still kosher. The *Aharonim* concurred with this ruling.

222. Rabbenu Yeruham, cited in the *Bedek Habayit* (*Y.D.* 274), ruled that the *taggim* must be connected to the letters beneath them. Harav Menahem Azarya of Fano (responsa #38) ruled that if the *taggim* are not connected to the letters, the scroll is not kosher, although it would be kosher if the *taggim* were missing altogether. If a *tag* is