ואם נגעו זה בזה בחלקם התחתון, ונראים כאות עי"ן או כאות שי"ן, לדעת כמה אחרונים תפילין אלו פסולות. [ראה משנ"ב וקול יעקב שם. וע"ע ביאוה"ל סי' לב ס"ד ריש ד"ה צריך]

ואם נגעו בחלקם העליון, אף שצריך להפרידם זה מזה, מכל מקום אין זה מעכב ומותר להניח תפילין אלו. [הערות איש מצליח מהרב נאמ"ץ עמ' פה, הלכה ברורה עמ' קצב]

כ. תג של אות אחת שנגעה בתג של האות השניה, אין להקל להניח תפילין אלו עד שיפרידם זה מזה. וכפי שנתבאר לעיל בסימן ל"ב הלכה כ"ב בהערה.

כא. אין בהפרדת התגין משום "חק תוכות", כיון שאינו בגוף האות. וכן אין בו משום "שלא כסדרן".

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of two *taggim* are connected, it is permissible to use the tefillin scrolls even before they are separated. It is necessary to have them separated as soon as possible, however.[224]

***Taggim* of two letters connected**

20) If a *tag* of one letter is connected to a *tag* of another letter, the tefillin scrolls may not be used until they are separated, as explained above in the footnote to *Siman* 32:22.[225]

Day 60

Separating connected *taggim*

21) The act of separating two *taggim* that are connected does not violate the halakha of *hak tokhot* since the *taggim* are not integral to the shape of the letter itself. It does not violate the halakha of *shelo kesidran*, either. Even if the *taggim* are connected in such a manner that they appear to be one thick line, it is

connected to one another. The *Hazon Ish* concurred with this, disputing the stringent ruling of Harav Menahem Azarya. The *Peri Ha'adama* and Harav Naftali Tzevi Yehuda Berlin contended that even if the *taggim* appear to be a miniature letter *ayin* or *shin*, it is obvious to anyone that they are not really letters but a misshapen crown on top of a full-sized letter. Although it is necessary to repair the *taggim*, the scroll is not disqualified in the meantime. Therefore, if such a thing is discovered while reading from a Torah scroll in the synagogue, it would not be necessary to put the scroll away and take out another scroll to continue the reading. (Incidentally, Harav HIDA contradicted his own ruling in *LeDavid Emet*, where he wrote that if the *taggim* are connected to one another the scroll is not kosher.)

The *Yeri'ot Shelomo* (Vol. I, 14:7) cited this dispute, explained that according to one opinion the scroll is not kosher, while according to the other opinion the scroll is kosher but the *taggim* are not – it is as if those *taggim* are missing. In light of this, it is not necessary to change Torah scrolls in the middle of the synagogue reading, but the connected *taggim* must be separated later on. Likewise, tefillin scrolls and mezuzah scrolls with such a problem must be repaired.

The *Halakha Berura* (page 192) cited several *Aharonim* who ruled leniently in this case. In practice, if someone has no other tefillin to use, he may fulfill the mitzvah with tefillin scrolls that have *taggim* resembling a letter *ayin* or *shin*, and he may even recite the blessing on the tefillin. Likewise, a Torah scroll with such *taggim* may be used if no other scroll is available. If at all possible, however, one should avoid using such tefillin unless they have been repaired.

224. This is the ruling of Harav Meir Mazuz in his glosses *Ish Matzli'ah* on the *Mishna Berura* (page 85). He explained that Harav Menahem Azarya's stringent ruling applies only when the *taggim* are connected to one another at their bottoms, so that they resemble the letter *ayin* or *shin*. If they are connected only at their tops, the scroll is kosher since they do not resemble a letter. Nevertheless, the *taggim* must be separated from one another. This is likewise the ruling of the *Halakha Berura* (page 192).

225. The *Da'at Kedoshim* (cited above in the footnote to *Siman* 32:22) ruled that if the basic shape of the letter is changed because the *taggim* are connected to one another, the scroll is not kosher. For example, if the

ולכן בנדבקו התגין זה לזה עד שאין צורתם ניכרת, או שנפלה עליהם טיפת דיו, רשאי לגרור הדיו מעליהן. [ביאוה"ל סי' לב ס"ד סוד"ה צריך, יריעות שלמה פי"ד ה"י, פסקי תשובות אות ה, הלכה ברורה עמ' קצג]

כב. יש להקל להשתמש ברפידוגרף שיש בו דיו שחור עבור תיוג האותיות. ולכתחילה לוקחים שיהיה בו צבע דיו שכותבים בו אותיות. אף שבכל צבע כשר. וראה בסימן ל"ב הלכה י"ג ובהערה שם.

כג. אין לתייג התגין כאשר כפפות לידיו, וכמו שנתבאר לעיל בסימן ל"ב הלכה כ"ט.

כד. הסופר יכול לעשות התגין אף לאחר שכתב הפרשה כולה, ואין בזה חשש "שלא כסדרן", משום שאף בלא התגין צורת האות עליה. [משנ"ב ס"ק טו, קול יעקב סוף ס"ק יח]

permissible to scrape away at the ink until two *taggim* are visible. Likewise, if a drop of ink spills and covers the *taggim*, it may be scraped away to reveal the *taggim*.

Using a rapidograph

22) A rapidograph pen may be used to draw *taggim* on the letters. It is best if the pen is filled with kosher scribal ink, but any genuinely black ink may be used. See above in *Siman* 32:13 and the footnote there.

Wearing gloves

23) The scribe must not wear gloves while writing *taggim* on sacred scrolls, as explained above in *Siman* 32:29.

Adding *taggim* to a completed scroll

24) If the scribe chooses to, he may write the entire scroll without *taggim* and add them later. This does not violate the rule of *shelo kesidran*, since all the basic shapes of the letters were written in order. The *taggim* are not considered part of a letter's basic shape.[226]

taggim on top of the two letters *zayin* in the word מזוזות connect the two letters, the two *zayin* letters become a letter *het*. In such a case, the tefillin scrolls cannot be repaired, for that would violate the rule of *shelo kesidran*.

226. Indeed, the common custom in our times is for the scribe to write the entire scroll without *taggim*, and then to hire another person to add *taggim* to all those letters that need them. Nevertheless, the *Mo'adim Uzmanim* (Vol. VI, #102), cited in the *Piske Teshuvot* (page 342) ruled that it is best to complete each letter with its *taggim* before going on to the following letter. He added that the *Mishnat Hasofer* recommends this practice in case too much ink flows from the quill and the letter is ruined while the scribe is trying to add the *taggim*. As long as he has not written any further, he can erase the ruined letter and write it again. If this happens after writing the entire scroll, it cannot be erased because of the rule of *shelo kesidran*.

Preface Tefillin "of Rabbenu Tam"

Tefillin "of Rashi" refers to the regular type of tefillin that everyone wears every day. They are constructed following Rashi's opinion that the four passages written on the scrolls must be positioned in the order that they appear in the Torah – *kadesh*, *vehaya ki yevi'akha*, *Shema*, and *vehaya im shamowa*. Rabbenu Tam, however, ruled that the correct order is: *kadesh*, *vehaya ki yevi'akha*, *vehaya im shamowa*, and *Shema*. The Talmudic term for this opinion is *havayot ba'emtza*, meaning that the two passages beginning with the word *vehaya* are in the middle, between those of *kadesh* and *Shema*.

Although Rabbenu Tam differed with Rashi about the passages' positions in the tefillin, he agreed with Rashi that all four passages must be written in the order that they appear in the Torah. That is, the scribe must write the passage of *Shema* before writing the passage of *vehaya im shamowa*. Therefore, since *tefillin shel yad* contains a single scroll upon which all four passages are written, the scribe needs to write the first two passages and then leave blank a space wide enough for the passage of *vehaya im shamowa*, and then write the passage of *Shema* at the end of the scroll. Afterward, he must go back to write the passage of *vehaya im shamowa* in the space provided for it. This was explained above in *Siman* 32:4, and in Illustration 2a.

In *tefillin shel rosh*, the two opinions can be discerned from the outside. In tefillin "of Rashi," hair protrudes from the *titura* near the front left corner of the *bayit*. In tefillin "of Rabbenu Tam," however, the hair protrudes from the center of the front side of the *titura*.

Another difference between tefillin "of Rashi" and "of Rabbenu Tam" concerns the spaces provided at the end and/or the beginning of each passage. Since the passage of *vehaya im shamowa* must be *setuma*, the passage of *vehaya ki yevi'akha* must end without leaving a space at the end of the final line according to Rabbenu Tam, while according to Rashi such a space must be left at the end of that final line. This applies to both the scrolls of the *tefillin shel rosh* and the scroll of the *tefillin shel yad*, as was explained above in *Siman* 32:125, and in Illustration 27.