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

יט. התגין צריכים להיות נפרדים כל אחד מחבירו, ולא יגעו זה בזה לא בחלקם העליון, וכן לא בחלקם התחתון, כי אז יכולים להיראות כתמונת האותיות עי"ן או שי"ן. [משנ"ב ס"ק יג, קול יעקב רס"ק ח]

Each *tag* is a separate line

19) Each *tag* must be a separate line, not connected to one another at any point. If two or more *taggim* are connected to one another, they might appear to be miniature letters such as *ayin* or *shin*. In fact, several *Aḥaronim* ruled that if the *taggim* appear to be a miniature *ayin* or *shin*, the scroll is not kosher.[223] If the heads

not connected to a letter, it is as if the scribe had written a miniature letter *zayin* between the lines.

Other *Aḥaronim* (*Peri Ha'adama*, *Ḥazon Ish*, and others) ruled that the scroll is still kosher, but the majority, including the *Mishna Berura* (36:13) and the *Kol Yaakov* (36:11), concurred with the stringent ruling of Harav Menaḥem Azarya.

If the *taggim* were originally connected

Harav Menaḥem Azarya qualified his stringent ruling, explaining that it applies only when the scribe never connected the *taggim* to the letters. If he connected them at the time he wrote them, but they became disconnected over time, the scroll remains kosher even while they have not yet been repaired. The *Olat Tamid* and *Peri Megadim* challenged this ruling, arguing that there is no difference whether the *tag* was never connected or if it became disconnected later.

The *Levushe Serad* reconciled the rulings of Harav Menahem Azarya, saying that he agreed that the scroll is not kosher whether the *taggim* were written without connecting them to the letters or if they had been connected at first and became disconnected later. The difference is that in the first case the *taggim* cannot be repaired by connecting them to the letter, but in the second case the scribe can simply connect the *taggim* to the letters to restore them to their original kosher status.

The *Yad Efrayim* explained this resolution as follows: If the scribe fails to connect the *taggim* to the letter in the first place, he has invertantly written tiny nonkosher letters on top of a kosher letter. Not only is the scroll not kosher at that time, but even if he afterward connects the *taggim* to the letter, he has done nothing more than connect nonkosher letters to a kosher one, and the scroll remains nonkosher. The only way to repair the scroll is to erase the tiny nonkosher letters and to write the *taggim* anew. If the scribe connects the *taggim* to the letter when he first writes them, they never gain the status of tiny letters. They are simply *taggim*, and even if they become separated afterward they retain that status even while they are not repaired. Thus, all that is necessary to restore the scroll to a kosher status is to connect the existing *taggim* to the letter.

The *Mishna Berura* (36:13) cited these *Aḥaronim* and ruled to follow this stringency. The *Piske Teshuvot* (36:5) concurred with this. The *Kol Yaakov* (36:8), however, claimed that all scribes today correct unconnected *taggim* by simply connecting them to the letters, and no one cares to distinguish whether the *tag* was written originally in this manner or if it became disconnected later on. In his experience, he testified, no rabbis ever complained about this practice.

The *Halakha Berura* (page 191) ruled that although we must follow this stringency, as long as the scribe does not know whether the *taggim* were never connected to the letters or if they became disconnected later on, he may assume that they were originally connected and therefore he may repair the Torah scroll by simply connecting the existing *taggim* to the letters. This is based on a *safek sefeka*, as follows: It could be that the halakha follows the opinion of the *Peri Ha'adama* that the scroll is kosher even while the *taggim* are disconnected and no matter when they became disconnected from the letters. Even if this is not the halakha, perhaps these *taggim* were originally connected to the letters, in which case Harav Menaḥem Azarya permits the scribe to repair the scroll by simply connecting the existing *taggim* to the letters. When such a problem is discovered, it should be dealt with at the first opportunity.

Based on this *safek sefeka*, the same ruling can be applied to tefillin scrolls. As mentioned above, the *Kol Yaakov* testified that common practice has been to continue using such scrolls even without having the *taggim* repaired at all. Nevertheless, if the person with these tefillin has another pair available, he should not use the scrolls with disconnected *taggim* until they have been repaired.

223. When *taggim* appear to form the letter *ayin* or *shin*

The *Magen Avraham*, cited by the *Mishna Berura* (36:13) and the *Kol Yaakov* (36:8), followed the ruling of Harav Menaḥem Azarya of Fano that if two or three *taggim* are connected in such a manner that makes them appear to be a miniature letter *ayin* or *shin*, the scroll is not kosher. Harav ḤIDA (responsa *Yosef Ometz* #41) pointed out that we follow the opinion that if the *taggim* are missing the scroll is still kosher, and therefore it is likewise kosher if *taggim* are

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