קח (ה). קולמוס שכתב בו סת״ם, לא ישתמש בו תשמיש מגונה. ויזהר שלא יפול על הקרקע. ואם התקלקל או נשבר יגנוז אותו. ואם נשבר בצד שלא כתב בו אין צריך לגנוז את השבר ההוא. **וכן** לא יכתוב דברי חול בקולמוס שכותב בו סת״ם, אלא יהיה לו קולמוס אחר לדברי חול. [שם הל״ה, בשם האחרון]

סדר הכתיבה

קט. טוב לנסות הקולמוס קודם שיתחיל לכתוב הפרשה, שלא יהא עליו דיו יותר מדאי ויפסיד. [ש״ע סעיף כב]

קי. אינו רשאי לכתוב אלא אם כן יודע לקרות [כתב אשורי]. [ש״ע סעיף ל]. והטעם, כי מאחר ואינו יודע, לקרות בקל יכול לטעות מבלי שירגיש. [משנ״ב ס״ק קלה]

קיא. אם אין הפרשיות שגורות בפיו של הסופר, צריך שיכתוב מתוך הכתב. [ש״ע סכ״ט]. ואם שגורות הפרשיות בפיו אין צריך שיכתוב מתוך הכתב. [ראה קול יעקב ס״ק קנה]

Using a quill for mundane purposes

108e) Once a quill has been used to write a sacred scroll, it may not be used for a mundane purpose or to write secular material. If he wishes to write other things with a quill, he should designate a different quill for it. The scribe should take care that it does not fall to the ground. Once the quill is no longer usable, it should be deposited in *geniza*. If the top end of the quill breaks off, however, the broken top may be discarded.

Day 25

Steps Necessary While Writing

Testing the quill before writing

109) Before beginning to write on the parchment scroll, the scribe should test his quill on another bit of parchment. Otherwise, it is possible that his quill has picked up an abundance of ink from the well and it will create a large stain on the parchment as soon as he begins to write.

An illiterate scribe

110) If someone does not know how to read Hebrew letters, he is not allowed to write sacred scrolls by copying from others. The chances are too great that he will make mistakes and not realize it.

Using a written text as a guide

111) If a scribe knows exactly how each word is spelled, then he is permitted to write the scroll without reading the words from a written text.[91] If he is not completely fluent in the spelling, however, he must read the words from a written text as he writes.[92] (Illustration № 147) Even if he is fluent in some of the text, he may

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91. The *Bayit Hadash*, cited by the *Mishna Berura* (32:134), ruled that the ideal mitzvah is for even the most fluent scribe to read the words from a written text when writing. The *Kol Yaakov* (32:155), however, cited the *Ma'amar Mordekhai* explaining that according to Maran there is no necessity for a fluent scribe to use a written text.

ואף אם רק מקצת מן הפרשיות שגורות בפיו, אינו רשאי לכתוב את אותו מקצת שלא מתוך הכתב, אלא צריך לכתוב את כולן מתוך הכתב. [ראה קול יעקב ס"ק קנו, דלא כהמשנ"ב ס"ק קלד]

קיב. אם הסופר אינו כותב מתוך הכתב, אלא אדם אחר מקריא לו את התיבות מתוך הספר, צריך הסופר לחזור בעצמו ולקרות התיבות בפיו קודם שיכתבם. [ראה ש"ע סעיף לא]

וכל שכן כשכותב הסופר הפרשיות בעל פה מחמת שהפרשיות שגורות בפיו (כמבואר בהלכה הקודמת) שצריך להוציא התיבות בשפתיו קודם שיכתבם. וכן אם התיבות אינן שגורות בפיו (כמו בכתיבת ספר תורה), אף שכותב מתוך הכתב, צריך להוציא התיבות בשפתיו קודם שיכתוב.

אבל אם גם כותב מתוך הספר, וגם התיבות שגורות בפיו, אין צריך להוציא התיבות בשפתיו קודם שיכתוב.

not write that portion without reading it from a written text unless he is fluent in the entire text.

Saying each word before writing

112) It is not enough to simply look at the words of the written text and then write them. The scribe must say each word before he writes it. Likewise, if someone dictates the words to the scribe as he writes, the scribe must repeat each word before writing it. If the scribe is so fluent that he is comfortable writing the passage without reading it from word for word from a written text, he must certainly say each word before he writes it. If he is perfectly fluent in the text but he reads the words from a written text anyway, he may write without saying the words.

92. A beginner scribe

According to the *Bayit Hadash* and the *Mishna Berura* (32:133), a beginner scribe must use a written text to write tefillin scrolls because his inexperience might cause him to make mistakes. The fact that he can spell the words by heart does not mean that he will remember the spelling while he is concentrating on writing.

The *Halakha Berura* (page 381), however, demonstrated that Rambam and the *Or Zaruwa* explained that the purpose of using a written text is not in order to avoid making mistakes, but only because of the general rule that it is forbidden to cite verses of the Written Torah by heart unless one is fluent in those verses. Therefore, anyone who can cite the verses by heart fluently may write them without using a written text.

Every two or three words

The *Yeri'ot Shelomo* (Vol. I, 7:4) and the *Halakha Berura* (page 383) explained that it is not necessary for the scribe to look at the written text between writing each word. It is sufficient for him to look at the text and write two or three words before looking at the text again. The responsa *Shevet Halevi* (Vol. VIII, #6, footnote 16), however, argued that this might lead the scribe to misspell words. Therefore, it is best that the scribe look at the written text before writing each word.

When making repairs

The *Halakha Berura* (page 382) ruled that a scribe may join parts of a broken letter, or separate two letters that touch one another, without reading the word from a written text. Of course, this applies to cases where the repair does not violate the rules of *hak tokhot* or *shelo kesidran*. The *Piske Teshuvot* (32:51), however, recommended that the scribe say the word or letter that he is about to repair in order to sanctify his act of repairing it. See the ruling of the *Bayit Hadash* in the following halakha.

ויש אומרים שתמיד יש לסופר להוציא התיבות מפיו קודם שיכתבם. והטעם, שכך היא מצות כתיבת סת״ם כדי שתהא קדושת הבל קריאת כל תיבה ותיבה היוצא מפי הקורא נמשכת על האותיות כשכותב אותן בקלף. ולכתחילה טוב להחמיר כן. [ראה קול יעקב ס״ק קנט]

ובכל אופן בדיעבד שכתב הסופר מבלי שהוציא התיבות בשפתיו, **יצא.** [קול יעקב שם, וביו״ד סי׳ רעד ס״ק ז]

שיעור השוליים והרווחים

קיג. צריך להניח חלק למעלה (שוליים עליונים), בשיעור כדי גגה של למ״ד. וכן צריך להניח חלק למטה (שוליים תחתונים) כשיעור כ״ף ונו״ן פשוטה. [ש״ע סעיף לב] ומלבד זאת יניח מלמעלה ומלמטה עוד

Some *Poskim* ruled that in every situation the scribe must say the words before writing them. The sound of the scribe uttering the word casts a special sanctity on the letters he then writes, and this what makes the scroll sacred. It is best to follow this stringency.[93]

In any case, if a scribe failed to articulate the words and remained silent as he wrote, the scroll is still kosher.

Day 26

Margins in the Parchment

Margins on all sides of the scroll

113) The scribe must leave a blank margin on the top of the parchment at least wide enough to enable him to write the letter *lamed* [according to the size of the letters he writes on this scroll] without the letter touching the top edge of the parchment. On the bottom, he must leave a margin wide enough to enable him to write

93. Since Maran wrote in the *Shulhan Arukh* (32:29) that if another person dictates the words to the scribe, the scribe must repeat the words before writing them, it implies that if the scribe reads the words from a written text he does not have to articulate the words. In *Yore De'a* (274:2), however, Maran ruled that the scribe must say each word before writing it. The *Magen Avraham* (32:42) resolved the contradiction simply, explaining that the halakha in *Yore De'a* is about writing a Torah scroll, and no one is perfectly fluent with the entire Torah. Therefore, even though the scribe uses a written text he must also say the words. In this *Siman*, the halakha is talking about a scribe writing tefillin scrolls, and in this case if the scribe is perfectly fluent in the text and he uses a written text besides, he does not have to say the words. The *Halakha Berura* (page 384) concurred with this resolution.

The *Bayit Hadash* ruled that no matter what the circumstances are, every scribe must say each word before writing it. In this way, he sanctifies the words that he writes with the sound that comes from his mouth. The *Kol Yaakov* (32:159) recommended following this stringency. The *Halakha Berura* (page 384) emphasized that although it is ideal to follow that stringency, the basic halakha follows Maran's ruling that if the scribe is fluent with the text and yet uses a written text, he does not need to say the words.

How to pronounce the words

When saying the words before writing them, the scribe must pronounce them as they are spelled, not as they are meant to be read. For example, the word *otam* is spelled אתם without a *vav*, and the scribe must say *atam* as it is spelled, not *otam* as it is meant to be read. Before writing God's Name of הוי״ה, the scribe does not say it at all. He simply declares, "I am about to write this Name for the sake of the sanctity of the Name." Some authorities ruled that the scribe should spell the Name, saying, "*Yod*, *ke*, *vav*, *ke*." See the comments of the *Piske Teshuvot* (32:51), the *Yeri'ot Shelomo* (Vol. I, 7:6 and 7:7), and the *Halakha Berura* (page 385).