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).

משהו שיהיו האותיות ל' ך' מוקפים גויל (תמונה י"ט). והטעם לכל זה כדי שכשיזדמן לו לכתבם, שיהיה לו מקום לזה. [משנ"ב ס"ק קמ, קול יעקב ס"ק קסא]

בתחילת הפרשה ובסופה אין צריך להשאיר שוליים כלל [ש"ע שם], אלא רק משהו להקפת גויל. [משנ"ב ס"ק קמא, קול יעקב שם]

קיד. הריוח שיש להניח בין אות לאות, הוא כמלא חוט השערה (תמונה כ'). [רמ"א סעיף לב]. ובמופרדות האותיות זו מזו יותר מכחוט השערה אינו מעכב, ואינו פסול אלא אם כן תיבה אחת נראית כשתים לתינוק דלא חכים ודלא טפש. [ראה קול יעקב יו"ד סי' רעד ס"ק ט, משנ"ב ס"ק קמה]

קטו. הריוח שיש להניח בין תיבה לתיבה, הוא כמלא אות קטנה (דהיינו יו"ד) [רמ"א שם], כפי אותו הכתב (תמונה כ"א). [משנ"ב ס"ק קסג]. ואם יש ריוח פחות משיעור זה, יראו לתינוק. ואם הוא יקראם כשתי תיבות, כשר. ואם יקראם כתיבה אחת, פסול. [משנ"ב ס"ק קמג, קול יעקב שם]

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the letters *khaf sofit* or *nun sofit* without the letters touching the bottom edge of the parchment. (Illustration №19) No margin at all is necessary on the right side of the parchment where he begins each line, or on the left end where he ends each line. He must only make sure that no letter touches the edge of the parchment on any side, because the halakha demands that each letter be surrounded by blank parchment (*mukaf gevil*).[94]

Space between letters

114) There must be a hairsbreadth of space between each letter in each word. (Illustration №20) If the space is slightly wider than that, it is alright unless the space is so wide that a child would say that there are two words instead of one.

Space between words

115) The space between each word must be as wide as the letter *yod* according to the size of the letters in this scroll. (Illustration №21) If the space is narrower than this, it must be shown to a child. If he claims that there is only one word in that place, it is not kosher.[95]

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94. The custom of Ashkenazic scribes is to leave wider margins on all four sides than the measurements described here. See the *Mishna Berura* (32:140; 32:142) and the *Halakha Berura* (page 385). The *Kol Yaakov* (32:161) testified that the custom of Baghdad's scribes was as described here, since this is the ruling of Maran.

95. Repairing this scroll

If a child reads two words as one because the space between them is too narrow, it might still be possible to salvage the scroll. For example, if the scribe wrote the words עַל כֵּן too close together and they appear to be עלכן, a scribe can carefully scrape away a bit from the left end of the *lamed* and a bit from the right side of the *kaf* to widen the space between them. He might also be able to add a bit of ink to make the *ayin* closer to the *lamed* and the *kaf* closer to the *nun sofit*. In this way, the space between the *lamed* and *kaf* is emphasized more. These steps do not violate the rule of *shelo kesidran*. If the child now recognizes that there are two words, it is kosher.

If the space between two words is too narrow, but the last letter of the first word is a *sofit* letter (ם,ן,ץ,ף,ך), some *Poskim* ruled that the scroll is kosher since it is obvious that the first word ends with that letter and the following letters are another word. The *Kol Yaakov* ruled that one may rely on this opinion if this problem occurs in tefillin scrolls or mezuzah scrolls and the above strategies are insufficient. The *Halakha Berura* (page 388) ruled stringently in this case, that we may not rely on this opinion at all.

והדרך שמראים לתינוק בזה, הוא שנותנים לו לקרוא את כל השורה מהסוף להתחלה תיבה אחר תיבה. ותינוק זה צריך להיות בענין שיודע לקרות התיבות, אך אינו מבין הענין שקורא. [יריעות שלמה ח"א פי"ג ס"ו ובהערה יג, פסקי תשובות אות נג]

קטז. הריוח שיש להניח בין השורות, יהיה כמלא שורה (תמונה כ"ב). [רמ"א סעיף לב]. ונהגו הסופרים שלא לדקדק בזה. [משנ"ב ס"ק קמד, הלכה ברורה עמ' שפט, יריעות שלמה ח"א פ"ב ס"ט]

קיז. לכתחילה אין להניח ריווח כלל בין פסוק לפסוק, אלא כשיעור אות קטנה. [משנ"ב ס"ק קמו, קול יעקב ס"ק קסג]

For this case, the child must be one knows how to read words besides recognizing each letter, but who does not understand the content of the verse he is shown. He should be shown the line containing the doubtful word and asked to read the words from the end of the line - the left end - to its beginning on the right.

Space between lines

116) The space between one line of words and the line beneath it should be as wide as one line, (Illustration №22) but the common custom to accept tefillin scrolls regardless of how much or how little space is provided between the lines.[96]

Space between verses

117) The space between two verses should not be any wider than the space between two words, meaning the width of a letter *yod*.[97]

96. The *Aharonim* explained that this space between the lines is necessary only in Torah scrolls. The *Keset Hasofer* (*Lishkat Hasofer* 7:2) recommended taking care to have this space between the lines in tefillin scrolls and mezuzah scrolls as well. If the scribe does not leave this much space between lines, he will be forced to shape letters like *kaf sofit* or *lamed* shorter than the halakha prescribes, or he will extend the top of the *lamed* where it interferes with the shape of the letter above it.

97. The Rama (32:32) ruled that the space between two verses should be a bit wider than the space between words. The *Magen Avraham* (32:45) countered that it is incorrect to do this, since the Talmud teaches (*Kiddushin* 30a) that we no longer know where each verse of the Torah ends. Although it might help the person reading the Torah if there are spaces signifying the end of each verse, the common custom is to leave a space no wider than the space between two words.

The *Piske Teshuvot* 32:54) added that if someone wishes to follow the ruling of the Rama, he must make sure that the spaces he leaves between the verses are less than three letters wide. This is because Rabbenu Tam ruled that a space as wide as three letters signifies the end of a *parasha*, and it would render the scroll not kosher according to Rabbenu Tam. If such a space is found in a scroll that was already written, it is kosher since we follow the opinion that the space at the end of a *parasha* is at least nine letters long. If someone leaves a space as long as nine letters between verses, the scroll is not kosher. It can be repaired by lengthening a letter to shorten the space, or by piercing the blank space in the parchment with a needle. See above in halakhot 86 and 87.