

Mishnas Sofrim

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Mishnas Sofrim

A translation of the Mishna Berura
dealing with the laws of writing the
Ashuris script

by Yona Vogel

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Printed in Israel

This book is dedicated
to the blessed memory of my father

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ועל זה באתי על התנוס לכבוד התורה בי"ח סיון תשפ"ג בנוא יארק.

משה פיינשטיין

משה פיינשטיין

Table of Contents

Foreword by Rabbi Mendel Weinbach	11
Preface	13
Writing the Ashuris Script	
The Laws of Shelo K'sidran	15
The Laws of Chok Tochos	19
The Laws of Mukaf G'vil	20
The Forms of the Letters	
Letters Alef-Tav	23
Relying on the Reading of a Child	79
Glossary	81
Notes to English Translation	XI
Original Hebrew Text	III

Foreword to Mishnas Sofrim

When the history of our generation is written a special chapter will certainly be devoted to that unique breed of Bnei Torah who not only overcame the handicap of a late start but even went on to share their learning with others. The *siyato dishmayo* which enabled them to accomplish so much Torah growth in so short a time also endowed them with the courage and ability to become teachers of their people.

This English translation of the Chofetz Chaim's "Mishnas Sofrim" therefore takes on the significance of a historical milestone. Its translator, Yonah Vogel, began his Torah studies at Ohr Somayach in Jerusalem after his university years and continued them after his marriage as a member of the kollel in the Ohr Somayach community in Zichron Yaakov. His *Halocho shiur* to newcomers at the Yeshiva marked his first attempt to share his Torah with others and the present work is an ambitious effort to bring the Mishna Berurah's laws on the writing of Tefillin to the broad public in need of an English translation to aid them in understanding these vital and complicated rules.

Although the Chofetz Chaim incorporated his Mishnas Sofrim into the Laws of Tefillin its contents are equally crucial for anyone who wishes to ascertain the kashrus of a Sefer Torah or a Mezuzah. This translation is thus of value both to the layman concerned with the validity of the sacred writings with which he serves his Creator and to the budding Sofer anxious to learn the rules of the sacred art of Sofrus.

Why have Yonah and so many of his colleagues of the returning generation become involved with Sofrus both as an area of specialized study and as a profession? Analysts of the general phenomenon they represent offer a number of explanations: the mystical attraction of the sacred letters and words which offer a rare combination of spiritual, intellectual and esthetic satisfaction; the opportunity to earn a livelihood while doing something of spiritual significance; the flexibility of the Sofer's work schedule which allows him to go on spending a substantial part of his time involved in Torah studies.

All of these explanations are true on a conscious level but I would suggest one more on a subconscious level. The young Jew who has succeeded in overcoming so many obstacles to his becoming a Ben Torah is more anxious than any other student of Torah to reach out to others. The vital ingredient in the success of Ohr Somayach and the score of institutions and programs it has inspired is this ambition of former students to pass on to others what

they were privileged to receive from their dedicated teachers. Writing Tefillin, Sifrei Torah and Mezuzos may represent the most tangible and most accessible form of translating skill and dedication into an impact on the lives of other Jews.

It is therefore a particular pleasure for me to invite the public to read and study this work of one of our beloved veteran students. The accuracy of the translation has been carefully checked and approved by Rav Osher Reich, Rosh Kollel of Ohr Somayach in Zichron Yaakov. The language and style are geared to the modern reader while remaining absolutely faithful to the Hebrew text.

In his opening remarks in the Mishnas Sofrim the Chofez Chaim notes that if G-d fearing people spend great sums of money in securing the most beautiful *Battim* for Tefillin they should take even more care in strictly observing the laws regarding the inside of the Tefillin, i.e., the *Parshios*. Only if a Sofer works carefully with the understanding that his work is *Melech Shomayim* — holy work — can this be assured.

Yona Vogel is to be congratulated for this *Melech Shomayim* — a carefully and skillfully created holy work which will hopefully help thousands of Jews to gain a better understanding of these important laws which affect our daily life. I pray that the *siyata dishmayo* which has enabled Yona and his wife to develop a beautiful Torah family and has endowed him with the ability to complete this work will continue to inspire him to produce other works which will enrich this and future generations.

Rabbi Mendel Weinbach
Dean
Ohr Somayach Institutions

Preface

The Mishnas Sofrim is a halachic guide explaining how to write the letters of the Ashuris script which is used to write Sifrei Torah, Tefillin and Mezuzos. It is part of the monumental work of the Mishna Berura which serves as the major authoritative code of Jewish law today in daily religious affairs. Its author, the Chofetz Chaim, is known as one of the greatest Torah sages of the late 1800's and early 1900's in Europe.

The project of translating the Mishnas Sofrim into English was undertaken in response to the difficulty encountered by so many students in understanding the original text. This difficulty stems from the fact that Hebrew is not their mother-tongue, and is compounded by the complicated nature of the material. The Chofetz Chaim himself writes, in his Introduction to the Mishna Berura, that to truly understand the laws of Tefillin one must devote more time to their study than to most other sections of Orach Chaim.

The translation includes the complete text of the Mishnas Sofrim as well as a condensed form of the Bi'ur Halacha and Shar Hatzion. Numerous illustrations have been added for the sake of clarity. Also, the text has been structured to allow for easier comprehension and cross-reference study.

I would like to take this opportunity to sincerely thank the Roshei Yeshiva of Ohr Somayach under whose guidance and support I have grown in Torah. May Hashem grant them continued strength and success in revealing the light and warmth of Torah to a new generation of עבדי ה'.

Also, I would like to express my appreciation to my Rosh Kollel, Rav Osher Reich, and to Rav Yehuda Rottenberg, Rav Moshe Arye Weinstein and Rav N'sanel Yosef for their invaluable aid in the preparation of this work. May Hashem grant them and their families with an abundance of blessings.






I am especially appreciative to my mother, שחתי, for her immeasurable support in helping to bring this book about.








Finally, I would like to express my heart-felt gratitude to my wife, Tsippora, שחתי, for her limitless devotion to keep a home based on the ideals of Torah.

This translation is not to be viewed as authoratative halacha. Its purpose is to provide the student of sofrus with an aid to the study of the original Hebrew text.

A Brief Summary of the Laws of *Shelo K'sidran*¹

Tefillin and Mezuzos must be written in the same order as they appear in the Torah². The writing of a later paragraph, word or even a letter before an earlier one is considered *Shelo K'sidran* and renders the Tefillin or Mezuzah *Possul* — invalid.

The rule of *Shelo K'sidran* does *not* apply in the formation of any single letter. For example, to form the letter *Tzadi* — which consists of a *Yud* and a *Nun*  — one may either draw the *Yud* first and then the *Nun* or vice versa. Similarly, if one writes a portion of a letter (which does not establish the letter as halachically recognizable) and then writes the preceding letter, it is permissible to return and complete the first-started letter. (For example, if one needs to write the word  and he first writes the *Alef* without its upper *Yud* — the essential top right-hand section  — and before completing it, he writes the *Bais*  it is permissible to complete the *Alef* afterward by adding its upper *Yud* .³

However, if one writes a *Yud* without its lower left *Uketz*  or an *Alef*, *Ayin* or *Shin* and the like without connecting their *Yud* to the rest of the letter (and the letter is fully (halachically) recognizable although not yet finished)    to afterwards write a preceding letter would be considered *Shelo K'sidran*⁴. Certainly, if the letter is only lacking *Tagim* or other parts which are not essential to its Kashrus, it would be prohibited to afterwards write a preceding letter. (For example, if one needs to write the word  and before writing the *Bais*, he writes the *Nun* without its three *Tagim* , it would be prohibited to return to write the *Bais*  for the *Nun* was Kosher even without *Tagim*.)

/Note: There are *Sofrim* who err in the rule of *Shelo K'sidran* in matters of Torah law as a result of lack of knowledge. They think *Shelo K'sidran* applies only when one makes a correction after having completed a set of *Parshios*, and as a result, they correct, while first writing the *Parsha*, previously-written letters. However, the *din* is,

that immediately upon writing a letter, a preceding letter may not be corrected unless it already is fully (halachically) recognizable. To prevent the possibility of error the *Sofer* should be careful not to correct any letter after he has written further in Tefillin and Mezuzos, unless the *Poskim* explicitly allow it.

The above halachos apply if the correction is made through writing and certainly if it is made through erasure, where in addition, the possibility of *Chok Tochos* exists (see section on *Chok Tochos*) even if no letter has been written after the letter in question. Therefore, one must know all the details of the rule of *Chok Tochos*.

The *Chayei Adam* writes that as a preventative measure against *Chok Tochos*, he would come to an agreement with his *Sofer* that no metal (cutting or scraping blades) would come in contact with the parchment. Although the advice of the *Chayei Adam* is very sound, it only acts as a safeguard against *Chok Tochos*. A mistake in *Shelo K'sidran*, however, can only be prevented if the *Sofer* works slowly, with the understanding that his work is *Melechesh Shamayim* — holy work — and does not raise his hand from any letter until it is completed according to the halacha.

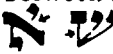

I have seen G-d-fearing people who spend great sums or money on the making and perfecting of their Tefillin, purchasing them from expert *Sofrim* who make beautiful *Battim*, which conform to the strictest laws and 'happy is their lot'. Even more care, though, must be taken to strictly observe the laws regarding the *inside* of the Tefillin, namely the *Parshios*.

The *Sofer* should write all of the letters correctly, according to all their individual halachic specifications. To accomplish this, he must be an expert in the laws of writing the letters and must write with great deliberation, for even if one letter is not written according to the halacha, the entire Tefillin is rendered *Possul*⁵./



If a letter lacks *Tagim* or a *Yud* is written without its left *Uketz* ♡ one may make the necessary corrections even after having written further, because the letter is already fully recognizable (although not yet finished). Even though a *Yud* without its left *Uketz* is *Possul*, according to the opinion of *Rabenu Tam*, and there are *Poskim* who maintain that the absence of *Tagim*⁶ renders a letter *Possul*, it is permissible to correct the letter even in Tefillin and Mezuzos⁷.


Similarly, it is permissible to erase erroneous points of contact between two letters even after having written further as long as the appearance of the letters involved has not been altered by the


connection.


Also, if there is a slight break between the *Yudim* of the *Alef*, *Shin* or *Ayin* and the body of the letter  or between the roof of the *Bais*, *Daled* or *Tav* and its leg  and a child who is neither a *Chochom* nor a *Tipeish* reads the letter correctly (thus showing that the break in the letter did not cause a change in its halachic appearance) it would be permissible to correct the letter by joining its disconnected parts even after having written further.

However, this is only true if the break is not immediately recognizable, for if it is, correction after having written further would be *Shelo K'sidran* and thereby prohibited, even if a child reads the letter correctly, since it is obvious to us — because of the wide break — that the letter does not have its correct appearance (*Pri Megaddim*). The *Gaon Rabbi Akiva Eiger* argues on this point and permits the break to be repaired^{8,9}.

The previous law is only applicable if the break in the letter does not make it look like a different letter or two different letters. However, if, for example, the left leg of a *Ches* is slightly separated from its roof and, as result, the letter appears as a *Heh*  or if there is a split between the two main sections of a *Tzadi*, causing it to appear as a *Nun* and a *Yud* , even if the break is not immediately recognizable and a child reads the letter correctly, according to the *Pri Megaddim*, the letter is *Possul* and correction afterwards would be *Shelo K'sidran*. In a *shas had'chak* — time of dire need — one would be allowed to make a correction afterwards¹⁰.

A general principle in the rule of *Shelo K'sidran* is that it only applies if one writes a letter and not if one erases or extends a letter. For example, if one mistakenly adds a *Vav* to the word *l'avosecho* between the *Bais* and the *Tav*  it is permissible to erase the *Vav* and extend the *Bais*¹¹ to fill in the gap. Granted, that by stretching the *Bais* one is actually writing, however since the *Bais* was always Kosher this writing has no halachic effect (eliminating the possibility of *Shelo K'sidran*)¹².

However, if originally a *Bais* had the appearance of a *Nun K'fufa*, stretching it to give it the appearance of a *Bais*  after having written further would be considered *Shelo K'sidran*^{add} whether it was first drawn as a *Nun* or whether only later it was altered to appear as a *Nun*¹³.


Sometimes, even the writing of one dot may be considered *Shelo K'sidran*. For example, if one writes, by mistake, a *Reish* instead of a *Daled*, squaring off the *Reish* to make it appear as a  *Daled* after having written further, would be *Shelo K'sidran*.


In summary, any letter which does not, at present, conform to its particular halachic requirements may not be corrected after having written further in Tefillin and Mezuzos. If one does return and add even a dot to fulfil these requirements, he violates the rule of *Shelo K'sidran* and the *Parsha* is *Possul*.


Laws on the Subject of *Chok Tochos*



Chok Tochos is defined as carving the form of a letter from a block of ink or validating a *Possul* letter through erasure. In Tefillin and Mezuzos¹, if one forms a letter by means of *Chok Tochos*, the entire *Parsha* is invalidated. Even if just the lower left *Uketz* of a *Yud* is finished through erasure, it is *Possul* since without this *Uketz* the letter is not *Kosher*.

Chok Tochos is the opposite of *Shelo K'sidran*, for under the latter rule one is allowed to erase or extend a section of a letter, while in *Chok Tochos*, if the form of the letter is completed solely through erasure, then even if it is subsequently extended, it is *Possul*.

As an example of *Chok Tochos*, if a drop of ink falls into the hollow of a *Bais*, ruining its appearance²  drop ink, it would be prohibited to erase the

drop of ink. /Even if a child reads the letter as a *Bais*, it would be of no consequence, as long as we see clearly that it *has* lost its correct appearance². /Even if one subsequently extends the roof and the leg of the *Bais*  add in an attempt to complete the letter through writing, the letter would remain *Possul*, for even without this extension the letter had already regained its correct appearance through erasure.




Similarly, if one writes, by mistake, a *Ches*  in place of two *Zayinim*, it would be prohibited to erase the slanted roof of the *Ches* to

create two *Zayinim*  erase for they would have been formed through erasure alone. Rather, one must erase part of each *Zayin* (as well as the slanted roof) until each one loses its correct form  erase and then



recomplete them. This is permitted as long as one has not written further in Tefillin and Mezuzos.

A Brief Summary of the Laws of *Mukaf G'vil*¹



At the outset of writing Tefillin and Mezuzos² there must be whole, blank parchment — *Mukaf G'vil* — bordering each letter on all sides, (i.e., the parchment — *klaf* — on which the *Sofer* plans to write should be: (a) whole, without splits, tears or holes³ and (b) clear of all writing and stray marks). Even the left *Uketz* of the *Yud* requires *Mukaf G'vil*.




While actually writing a letter the *Sofer* must be careful not to make a connection with another letter, whether it be with the body of the letter, , or with its *Tagim* . Even if this connection does not change the appearance of either letter. If, while in the process of writing a letter, the *Sofer* extends it after it is already considered Kosher, he must still avoid contact with another letter .

The *Sofer* must be careful not to extend a letter next to the edge of the *klaf*. (Special care must be taken when writing the first line in Tefillin and Mezuzos, where only a minimal amount of space is allotted for the height of each letter.) The need for *Mukaf G'vil* in all these cases is a Torah requirement⁴.

Mukaf G'vil is required even within the letter⁶. (For example, adjacent to the interior walls of the letter *Bais*, there must be whole blank *klaf*  at the time of writing) and we should follow the strict opinion which maintains that even if there is a lack of *Mukaf G'vil* on one side within the letter  it is *Possul*⁷.

All the previously-mentioned laws apply only at the outset of writing. However, if *after* writing a letter, a hole develops in the *klaf* next to it, it is Kosher even if the hole is located on the outside of the letter.

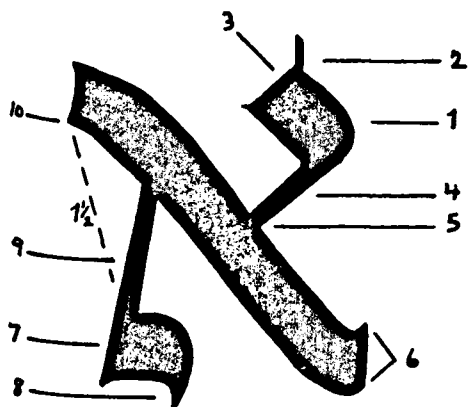
Nevertheless, if one can erase to create *Mukaf G'vil* he must do so. For example, in a case where a hole develops on the wide stroke of a letter (eg, next to the roof of a *Bais* ) one must erase part of the thickness of the roof adjacent to the hole to re-establish *Mukaf G'vil* .

(However, if a hole develops next to a narrow stroke in a letter, for example, the vertical line in the letter *Bais* , the letter is Kosher as no correction is possible. This is because in order to re-establish *Mukaf G'vil*, part of this stroke would have to be erased which would, in turn, ruin the appearance of the letter  . To add ink afterward in Tefillin and Mezuzos would be prohibited by the rule of *Shelo K'sidran*.)

One may erase⁹ to establish *Mukaf G'vil* even after having written further in Tefillin and Mezuzos, and even if the letter was originally written without *Mukaf G'vil* eg., next to a hole or joined to another letter¹⁰.

(Nevertheless, in a case where two letters are joined together, erasure is only permitted if both letters retain their correct appearance. Otherwise, erasing the connection would be considered *Chok Tochos*. See the section on *Chok Tochos*.)


The Letter Alef




1. The upper right-hand head should be:


- written similar to the shape of a *Yud 1* and have a small *Uketz* placed on it 2;
- slanted slightly upward 3.


2. The leg of the *Yud 4* should be connected to the center of the diagonal line of the *Alef 5*.


3. The lower end of the diagonal should bend slightly upward 6  , *L'chatchila*.

4. The lower head of the *Alef 7* should:

- be written similar to the shape of a *Yud* and have an *Uketz* protruding downward from the right side 8 *L'chatchila* (*) (as in an actual *Yud*) .


- be suspended from the diagonal line of the *Alef* by means of its *Tag 9* .

- be situated $1\frac{1}{2}$ *kulmusim* below the top of the diagonal 10 .

*(According to the *Ari Zal* the lower head of the *Alef* should be written as a small reverse *Daled* .

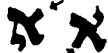

5. The *Uketz* on the upper *Yud* should be drawn directly across from the *Uketz* on the lower *Yud*


6. The preceding laws were taken from the *Bais Yosef*.


It appears that he does not consider it necessary to draw an *Uketz* on the left-hand corner of the upper *Yud* .

However, according to the *Pri Megaddim*¹, *L'chatchila*,


the upper *Yud* should be drawn with a left *Uketz*, similar to an actual *Yud*.

7. If the upper or lower *Yud* touches the diagonal line more than required at its point of contact, so that the head of the *Yud* is no longer recognizable, i.e., it is now a straight line , the letter is *Possul*. The same *din* applies for the *Yudim* (the heads which are drawn in the shape of *Yud*) of the *Shin*, *Ayin*, *Peh* and *Tzadi* and the left heads of the *Ayin* and *Tzadi* which are drawn as *Zayinim* (in the shape of a *Zayin*)² i.e., if they touch the body of the letter more than required at their point of contact 

the letter is *Possul*. 

a) If one has not yet written further in *Tefillin* and *Mezuzos* he may create the appearance of a *Yud* by adding ink to the existing straight line .


b) See the *Shulchan Aruch* in *Siman* 32 at the end of *Se'iff* 18 for the halachos of repairing letters through erasure.

8. If the upper or lower *Yud* is separated from the diagonal line  the *Alef* is *Possul*. See *Siman* 32, *Se'iff* 25.

Bi'ur Halacha

* *L'chatchila* — The reader should know that in various places in the *Mishnas Sofrim* and in the *Shar Hatzion* I did not explain whether the law is *L'chatchila* or *B'di'eved* for one of three reasons. The first is that the particular law in question is obvious as to whether it is *L'chatchila* or *B'di'eved*. The second is that there are cases where the law is dependent upon the circumstances, sometimes being *L'chatchila* and sometimes *B'di'eved*. For instance, where it is written that one should write a letter so and so in order that the next letter can be placed in close proximity to it, it is obvious that if this instruction is not followed and as a result of the break between the two letters the word appears as two separate words it would be *Possul*. Yet, if this letter is situated at the end of a word it would be *Kosher Bi'di'eved*. (For example, if one writes the word



and overextends the leg of the *Ayin* causing the *Reish* to be drawn at a distance from the *Ayin* to an extent that the word is divided into two sections, it is *Possul*. On the other hand, if the *Ayin* is situated at the end of a word, as in ,

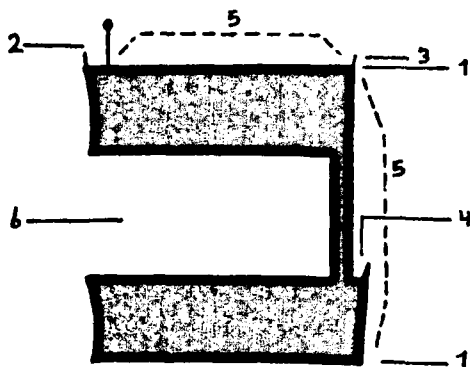
even though the leg of the *Ayin* is longer than required it does not alter the appearance of the word and is *Kosher Bi'di'eved*.) There are many cases similar to this and I did not want to unduly lengthen the text so I did not elaborate. Thirdly, sometimes I too was in


doubt and I left the issue as is, without further explanation. Therefore, one should not be overly lenient in these cases (the third category) nor overly strict, thereby causing others financial loss, unless he has clear proof for his decision.

Shar Hatzion


(*) *L'chatchila* — This is because we only need to draw this part of the *Alef* similar to the shape of a *Yud*.

The Letter Bais




1. One should be extremely careful to square both the upper and lower corners on the right-hand side of the *Bais* 1 so that it should not appear as a *Chaf*. In a case of doubt , the letter should be shown to a child who is neither a *Chuchum* — very

intelligent — nor a *Tipeish* — unintelligent. (See Glossary) (If the child reads the letter as a *Chaf* it is *Possul*).

2. The *din* in a case where a *Bais* is drawn square at the bottom and round at the top , is still undetermined and therefore one should not be lenient*.

3. *L'chatchila*, the roof of the *Bais* should have a small *Tag* on its left-hand corner 2 (pointing upward) and a small *Uketz* on its right-hand corner slanting toward the *Alef* 3. /The *Talmud Yerushalmi* in *Meseches Chagiga* asks the question, "Why does the *Bais* have two *Uketzim*, one at the front and one at the back?" The *Gemara* answers, "It is because they ask the letter *Bais*, Who created you? And it shows them with its front *Uketz* — which points upward— (that G-d above created it). Then they ask, What is His name? And it shows them with its rear *Uketz*, which is directed toward the *Alef*" (which has the numerical value of one) meaning that One is His name, i.e., He, G-d, is alone and above all else./

4. The *Bais* is composed of two letters, a *Daled* and a *Vav*

with the *Daled* being drawn into the neck of the *Vav* to complete the *Bais* 



Therefore, the *Bais* must be drawn with:

a) a square upper right-hand corner (similar to a *Daled*) and


b) a sizeable *Eikev* below(*) (in place of the head of a *Vav*) 4.

5. The length as well as the width of the *Bais* should be three *kulmusim* 5.




6. The hollow (center) of the *Bais* should be one *kulmus* wide 6.

7. In a case where a *Bais* is drawn short   and a child reads it as a *Nun K'fufa*, it appears that one should follow the strict ruling (and declare the letter *Possul*)⁴. One would not be allowed to lengthen the letter to form a *Bais* after having written further in Tefillin and Mezuzos because of the rule of *Shelo K'sidran*⁵.

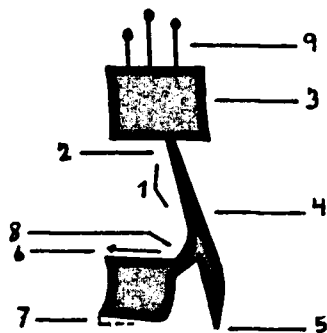
Bi'ur Halacha


* Not be lenient — This is the opinion of the *Pri Megaddim*. *Rabenu Yeruchom*, on the other hand, maintains that it is only essential that the *Bais* be square on the lower right-hand corner . Therefore, if a child reads the letter as a *Bais* it is possible that one would be allowed to correct it by adding ink (to square off the upper right-hand corner) in Tefillin and Mezuzos without a problem of *Shelo K'sidran*.

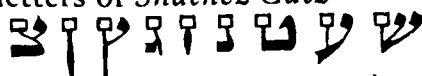
Shar Hatzion

(*) *Eikev* below — An *Eikev* is only required *L'chatchila* for the *Chosom Sofer* in *Siman* 265, says that a *Bais* without an *Eikev*  is not *Possul* since it is not rounded like a *Chaf* . It is apparent from this statement that a *Bais* with a rounded lower right-hand corner  is *Possul*. *Rabenu Yeruchom* also appears to be of the opinion that the Kashrus is dependent on the shape of the lower right hand corner.













The Letter Gimel



1. *L'chatchila*, the body of the *Gimel* should be drawn as a *Zayin*(*) 1 (i.e., its head should pass over both sides of its leg  2). (Similarly, the left heads of all the letters of *Shatnez Gatz*





should be drawn as *Zayinim*.)

2. The head of the *Gimel* should be (1 *kulmus*) wide 3.
3. The right leg should be: a) a thin line 4; b) extended slightly lower down than the left leg 5.
4. The left leg of the *Gimel* should be drawn:
 - a) close to the right leg  and not on a large slant 
 - b) level 6 and slightly raised 7 toward the left  and not bent* downward .
5. The connecting bar 8 should be wide enough  to ensure a firm connection between the two legs,  for the *Gimel* should appear similar to a *Nun K'fufa*  
6. The left leg should be drawn low so that another letter can be drawn beside the head of the *Gimel*   (Today, the Sofrim are accustomed to slant the right leg toward the right to accomplish the same purpose .).
7. Three *Tagim* should be placed on the head of the *Gimel* 9^s.
8. If the left leg is drawn straight into the right leg without a connecting bar  (it is *Possul*). One is only required



to erase the left leg 5 before rewriting the *Gimel*⁹.

Bi'ur Halacha

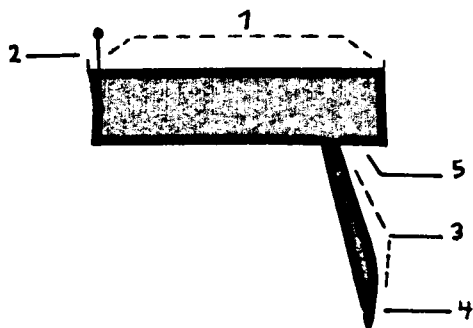
* Not bent — The *din B'di'aved* in a case where the left leg is bent downward  is still undetermined. Nevertheless, it is permitted to straighten it even in Tefillin and Mezuzos. Also, if the right leg is drawn to the same level as the left leg  it may be corrected afterward in Tefillin and Mezuzos, similar to the case of a *Chaf P'shuta* with a square corner which the *Pri Megadim* permits to correct after having written further in Tefillin and Mezuzos.



Shar Hatzion

(*) *Zayin* — The *Pri Megaddim* maintains that if the left head of a *Tes* is not written as a *Zayin*  it is still Kosher. The same *din* applies here as well, i.e., if the head of the *Gimel* is written as a *Vav*  it is Kosher.

The Letter Daled

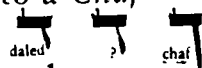


1. The roof of the *Daled* should be (3 *kulmusim*) long 1 and have a small *Tag* placed on its left-hand corner 2.

2. The leg of the *Daled* should be drawn:

a) short 3 (max. 2 *kulmusim*) to avoid resemblance to a *Chaf*

P'shuta. If it is drawn longer than the roof and a child does not call it a *Daled*, it is *Possul*.



b) slanting slightly toward the right 4 *L'chatchila*.


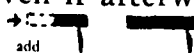


3. The upper right-hand corner of the *Daled* should be distinctly square to avoid resemblance to a *Reish*. In a case of doubt *daled* *reish* if a child *does not* read it as a *Daied* it is *Possul*.



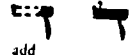
4. *L'chatchila*, the roof of the *Daled* should extend past its leg toward the right side 5. This extension is called an *Eikev* and is required because the *Daled* is meant to look like two *Vavim* perpendicularly connected $\text{ך} \text{ך} = \text{ך} \text{ך} = \text{ך}$. The *Eikev* is in the place of the head of the first *Vav* and the *Uketz* on the left-hand side of the roof is in place of the head of the second *Vav*.



5. If the leg of a *Daled* is only the length of a *Yud* it is *Kosher*¹⁰. (See letter *Tav*, number 9.)

6. If one writes, by mistake, a *Heh* in place of a *Daled*, it is prohibited by the rule of *Chok Tochos* to create the form of a

Daled by erasing the left leg alone . This is so even if afterward one extends the roof further to the left  /for one must first invalidate the *Daled* before rewriting it. See number 7 /.

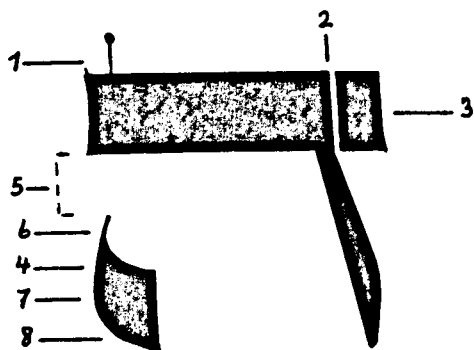
7. There are two alternative ways to correctly rewrite the *Daled* (before having written further in Tefillin and Mezuzos). Either one can:

a) erase a section of the roof until only the shape of a *Vav* remains , (then erase the left leg ) and afterward recomplete the *Daled* through writing  or,



b) erase both the right and left legs, making sure not to leave the right leg the length of a *Yud*  (see number 5 above. If the length of a *Yud* does remain this erasure would constitute *Chok Tochos*) and then recomplete the *Daled* through writing  ¹¹.

In both (a) and (b) the letter is invalidated, as required, before being rewritten as a *Daled*.

The Letter Heh






1. *L'chatchila*, a small *Tag* should be placed on the left-hand corner of the roof 1.


2. The upper right-hand corner should be drawn square 2, *L'chatchila*, like a *Daled*  and not round like a *Reish* .


3. One need not add an *Eikev* 3 to the roof of the *Heh* as is necessary (*L'chatchila*) in the letter *Daled*. (Today, the *Sofrim* are accustomed to draw the *Heh* with an *Eikev*. See the *L'vush*.)


4. The *Nikuda* 4 — left leg of the *Heh* written as an inverted *Yud* — should be drawn:

a) inside the letter on the lower left-hand corner .

b) far enough removed from the roof 5 so that an average-sighted person could easily recognize the break between the *Nikuda* and the roof in a *Sefer Torah* which is placed on the *bima*  .

5. The slightest connection between the *Nikuda* and the roof  renders the *Heh Possul*¹² even though a child may read it as a *Heh*¹³.

6. On the other hand, there should not, *L'chatchila*, be a space of more than one *kulmus* between the *Nikuda* and the roof  incorrect.

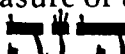
7. If the *Nikuda* is drawn below the middle of the roof, the *Heh* is *Possul* . There are three different methods of correcting the *P'sul* depending on the time and place of the

error:

a) If one had not yet written further (in Tefillin and Mezuzos at the time he realized his mistake) the *Nikuda* may be erased and redrawn below the left end of the roof, as required.

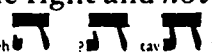
b) If one *had* already written further and this method of correction would constitute *Shelo K'sidran* it is permissible to erase the roof until it is in alignment with the *Nikuda*





c) In a case where even this method of correction is not available, e.g., where the *Heh* is located in the middle of a word and erasure of the roof would divide the word into two sections  the *Heh* is Kosher as is, without correction¹⁴.

8. The *Nikuda* of the *Heh* should be written as follows:

a) *L'chatchila*, it should be narrow on top 6 and wide at the bottom 7 similar to an inverted *Yud*.




b) Also *L'chatchila*, it should slant downward a little 8 toward the right and *not* toward the left, lest the *Heh* appear as a *Tav* .

c) The height of the *Nikuda* must be at least equal to that of a *Yud* with its lower right *Uketz* . Shorter than this  is not acceptable even *B'di'eved*¹⁵. The *Sofrim* must be made aware of this *din* for they often fail to draw the *Nikuda* the correct height.

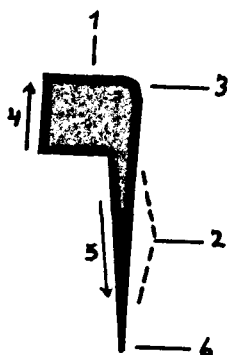
9. If the *Nikuda* is drawn smaller than required and a child reads the letter as a *Heh* one may lengthen it even in Tefillin and Mezuzos without a problem of *Shelo K'sidran*.

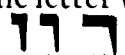
/Note: This *din* is similar to the decision of the *Pri Megaddim* concerning a *Chaf P'shuta* which was mistakenly drawn square instead of round on its upper right-hand corner. Even though the letter is *Possul* as is, the *Pri Megaddim* permits one to round off the corner through the addition of ink, even after having written further in


Tefillin and Mezuzos (for the basic form of the *Chaf P'shuta* is still intact. So too, in our case of a *Heh* with a small *Nikuda*, since the basic form of the *Heh* is intact, it may be corrected even in Tefillin and Mezuzos). /

10. The *Pri Megaddim*¹⁶ remains in doubt as to whether the *Nikuda* must be drawn across from the *bottom* of the right leg  or whether it is sufficient to draw it across from the *middle* of the leg , taking into account that the *Nikuda* must be at least the height of a *Yud*, as previously mentioned¹⁷. Nevertheless, if a child reads the letter  as a *Heh*, it is Kosher¹⁸.


The Letter Vav



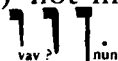
1. The head of the *Vav* should be short, i.e., not wider than one *kulmus* 1 so that the letter will not appear as a *Reish* .


*(According to the *Ari Zal* one should place a small *Uketz* on the left-hand corner of the head .)



2. The leg should be two *kulmusim* long 2 and:

a) not less, lest the letter appear as a *Yud* .


b) not more, lest it appear as a *Nun P'shuta* (*) to a child






3. The right-hand corner of the *Vav* should be rounded 3 to clearly differentiate it from a *Zayin* . Even though a *Zayin* differs from a *Vav* in that its head passes over both sides of its leg, if the right-hand corner of the *Vav* is square, there is a chance that a child may read it as a *Zayin* and thereby invalidate it.


4. The left-hand side of the head should be drawn upright 4  and not on a slant .


5. The leg of the *Vav* should be:


a) drawn straight downward 5 and not be broken (or bent) in the middle .

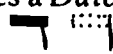

b) It is correct to draw it wider on top  and have it gradually thin out toward the bottom 5  leaving the *Vav* standing on a sharp point below 6 .

6. In a case where the leg of a *Vav* is shortened:


a) If only the length of a *Yud* remains,  it is *Possul*;

b) If it is slightly longer  it must be shown to a child.
(See *Siman* 32, *Se'iff* 16.)

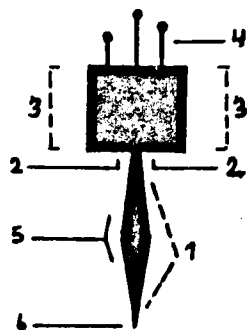
7. If the head of a *Vav* is widened so that it appears similar to a *Reish* , it must be shown to a child.

8. If one mistakenly writes a *Daled* in place of a *Vav* the whole roof must be erased  before the *Vav* may be rewritten correctly . It is possible that one would have to erase the leg as well, similar to a case where one writes a *Daled* in place of a *Reish*¹⁹.

Shar Hatzion

(*) *Nun P'shuta* — The *L'David Emes* maintains that if the leg of the *Vav* alone is similar to a *Nun P'shuta*  it is *Possul*.

The Letter Zayin



1. The leg of the Zayin should be two *kulmusim* long 1 and:

- a) not more, lest the letter appear as a Nun P'shuta to a child;
- b) not less, lest it appear as a Yud 20.

20.

2. The head of the Zayin:

- a) must be drawn over both sides(*) of the leg 2 to avoid resemblance to a Vav;

b) must be square 3 21.

- c) should have three *Tagim* placed on it 4.

3. The leg of the Zayin should be:

- a) drawn straight and not be broken (or bent, similar to a Vav — see the diagrams in letter Vav).

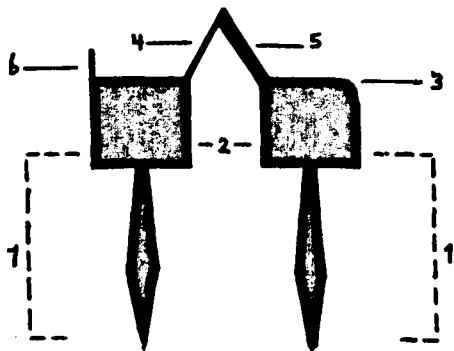
- b) Some begin the leg narrow at its connection to the head and gradually widen it as they draw downward until its center point, from where they reverse the process 5 and gradually narrow the line until it reaches a sharp point below 6 (at end of two *kulmusim*).

4. If the leg of a Zayin is shortened, the same *din* applies as in the case of a shortened Vav²². It appears that one would not be allowed to lengthen the leg of this Zayin after having written further in Tefillin and Mezuzos because of the rule of *Shelo K'sidran*²³.


Shar Hatzion

(*) Both sides — If the leg is drawn well over to the side so that the letter appears as a small *Daled* it is *Possul*.

The Letter Ches




1. The two legs of the *Ches* should be written as *Zayinim* 1 and be placed, at most, *1 kulmus* apart from each other 2.


*(According to the *Ari Zal*, the right leg should be written as a *Vav* )



2. The head of the right *Zayin* should be curved on its upper right-hand corner 3, *L'chatchila*.

3. The two *Zayinim* should:




- a) be connected by a high slanted roof 4²⁴.
- b) have a *Makel* — a large *Tag* — placed on the left-hand corner of the left *Zayin* 6 (and not over its middle ).

4. In a case where one draws the roof too wide:

- a) If the *Ches* is drawn with a slanted roof  it is *Possul* (if the degree of the slant is below the minimum requirement)²⁵, and one cannot correct it in Tefillin and Mezuzos after having written further because of the rule of *Shelo K'sidran*.

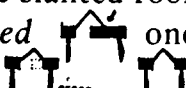

- b) If the *Ches* is drawn according to the opinion of *Rashi*, i.e., a straight line in place of a slanted roof , even if the roof is very wide , it is Kosher *B'di'eved*.



5. If one draws a *Ches* as:

- two *Vavim* 
- a *Daled* and a *Vav* 
- a *Daled* and a *Zayin* 

it is Kosher *B'di'eved* for in each case the appearance of the *Ches* remains intact.


6. Regarding correction in the case where a *Ches* is drawn as a *Daled* and a *Vav* or *Zayin*:


a) If the slanted roof is joined to the *middle* of the roof of the *Daled*  one should erase the extra length of the *Daled* 


b) If the slanted roof is joined to the *end* of the roof of the *Daled*  and erasure of part of the *Daled* would result in a split letter  the letter is Kosher²⁶ as is.

7. The previous *din* (i.e., 6b) is *only* applicable in Tefillin and Mezuzos, where it is prohibited to reconnect the two sections of the *Ches* after having written further. However, in a Sefer Torah, even though on Shabbos one need not take out a new one, during the week the *Ches* must be corrected²⁷.

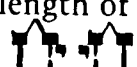
8. If one draws a *Ches* with:

— a *Makel*, without a slanted roof 


— a slanted roof, without a *Makel* 


— neither a *Makel* nor a slanted roof  ²⁸


it is Kosher *B'di'eved*. Nevertheless, one should add a *Makel* afterwards if possible²⁹.

9. If a break develops in either leg of the *Ches* and only the length of a *Yud* remains connected to the body of the *Ches*  the letter is Kosher³⁰. See letter *Tav*, number 9.


10. In a case where the slanted roof is not connected to the body of the *Ches*:

a) If the separation is *not* immediately recognizable  it is permissible to connect the two sections even in Tefillin and Mezuzos without a problem of *Shelo K'sidran*³¹.


b) If the separation is immediately recognizable  the *Ches* is considered to have lost its form (and correction afterward would be considered *Shelo K'sidran*).

c) If only one side* of the slanted roof is detached from the body of the *Ches*, it is possible that correction would be permitted even if the separation is immediately recognizable . See the *Bi'ur Halacha*.

Bi'ur Halacha

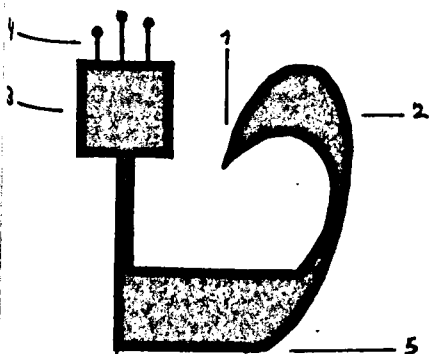
* One side — We explained in *Siman 32, Se'iff 25* in the *Bi'ur Halacha* that if the *top* of the *Chatoteres* — slanted roof — of the *Ches* is split so that the separation is immediately recognizable  the letter is *Possul*. This is because the letter has

been altered to look like two *Zayinim* and we do not say that the existence of the *Chatoteres* (even though it is split) proves that the letter is actually a *Ches*.

In our case, where the *bottom of one side* of the *Chatoteres* is split so that the separation is immediately recognizable  , on the one hand we can say that the

Ches now appears as two *Zayinim* and is *Possul*, yet on the other hand, since the *Chatoteres* is not split above, we can say that the *Ches* maintains its basic appearance. The *din* needs further clarification.

The Letter Tes




1. The right head of the *Tes* should be:


a) bent only *slightly** inward 1




b) curved on its right-hand corner similar to a *Vav* 2.

2. The left head should be drawn as a *Zayin* 3 with three *Tagim* placed on it 4.


*(According to the *Matzas Shemorim*, the *Ari Zal* requires that the left head be drawn as a *Vav* )

3. The lower right-hand corner should also be curved 5 for the *Tes* is composed of a *Chaf* and a *Zayin* .


4. The above-mentioned laws do not render the letter invalid *B'di'eved*, except that in a case where the right head is overly bent inward, further clarification is required before a decisive halachic decision can be rendered. See the *Bi'ur Halacha*.

5. If the right head is not at all bent inward  the letter must be shown to a child.

a) If the child *does not* read it as a *Tes*, further clarification is needed to determine whether it would be permissible to correct the letter in Tefillin and Mezuzos after having written further.


b) Even if the child *does* read it as a *Tes*, it must be corrected afterward . There is no problem of *Shelo K'sidran* for even before the correction the basic form of the *Tes* was


intact.


/Note: With regard to the first case, where the child does not call it a *Tes*, the *Shulchan Aruch* states³² — regarding the letter *Ches* — that if the *Chatoteres* — slanted roof — is split above, and the split is *not* immediately recognizable , even though a child will most probably read the letter as two *Zayinim*, the *Ches* retains its appearance and may be corrected after having written further.

The *Mishna Brurah* explains this ruling saying that a child is not acquainted with a *Ches* of this type and even if it is drawn exactly according to the halacha the child will read it as two *Zayinim*. Therefore we cannot rely on the reading of a child in this case.

It is possible that the same rule would apply in our case, for a child is not accustomed to seeing a *Tes* without its right head bent slightly inward and therefore correction should be allowed after having written further. /



6. One should be careful not to make (even) a (very slight) connection between the two heads of the *Tes*. The *din* in a case where the heads *do* touch  can be found in letter *Shin*, number 11.

7. The *din* in a case where one draws the left head of a *Tes* round instead of square, but *does* place *Tagim* on it , is still in need of clarification.

/Note: The indecision in the above case stems from the opinion³³ that the *Gemara's* statement that the letters of *Shatnes Gatz* require three *Zayinim* means *not* that three *Tagim* should be placed on the left head, but that the left head itself should have three recognizably square corners  and if the corners are rounded the letter is *Possul* even *B'di'eved*³⁴. The question is, whether the addition of three *Tagim* will help to validate the letter³⁵. /

Biur Halacha

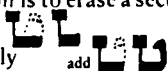


* Slightly — The *Rishonim* disagree at which point the *Tes* is invalidated. The *Baruch*


She'amar and the *Eiger* say when the right head touches the base of the letter  while the *Bais Yosef*, *L'vush* and others maintain that even if the right head does not actually reach the base  it is *Possul*. (*L'chatchila*, according to all opinions, the right head should be bent only slightly inward.)

(There is also a disagreement among the *Rishonim* regarding the law *B'di'eved*. The *Rosh*, *Tur* and *Rabenu Yeruchom* maintain that it is Kosher *Be'di'eved*, while the *Sefer Hatrumah*, *Sefer Haye'irim* and the *Hagahos Maimonios* are of the opinion that the letter is *Possul*.)

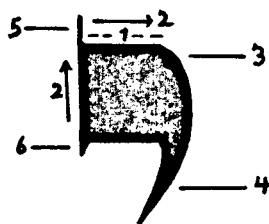
In a case where the right head is actually touching the base of the *Tes* we must follow the strict opinion and declare the letter *Possul* (for our case involves a question of Torah law).

In a case where the right head is bent inward yet *does not touch* the base of the letter (because it is very difficult to decide that the letter is *Possul* even *B'di'eved*, since the *Baruch She'amar* and the *Eiger* both say it is Kosher), *l'halacha*, it is Kosher *B'di'eved*. However, *L'chatchila*, the letter must be corrected where possible, i.e., in a *Sefer Torah*.

The method of correction is to erase a section of the *Tes* (including the right head) until it loses its appearance  (see the note at the end of letter *Shin*) and then to rewrite it correctly . It is prohibited to recreate the appearance of a *Tes* through erasing only the extra length of the right head  by the rule of *Chok Tochos*. erase

If this *Tes*  is found in *Tefillin* and *Mezuzos* it is Kosher as is, for correction by the above method would be *Shelo K'sidran*. Also, if it is found during the reading of the Torah, one need not take out a new *Sefer Torah*, yet immediately afterward it must be corrected (for the rule of *Shelo K'sidran* does not apply to a *Sefer Torah*).

The Letter Yud



1. The body of the Yud should be:
a) one *kulmus* wide 1 and not longer, lest the letter appear as a Reish י י י ;

b) drawn straight, both horizontally and vertically 2 י ;
and not be slanted upward י י incorrect

2. The top right-hand corner should be rounded 3, *L'chatchila*.

3. The right leg of the *Yud* should be:

a) slanted toward the left 4;

b) short (max. 1 *kulmus*) to avoid resemblance to a *Vav*. In a case of doubt י י י if a child reads it as a *Vav* it is *Possul*.
yud ? vav

4. The left side of the *Yud* should have a small *Tag** projecting upward 5 י and a small *Uketz* protruding downward 6 י , the *Uketz* being smaller than the *Tag*.

5. The *Uketz* should be smaller than the right leg to avoid resemblance to a *Ches* י י י If the *Uketz* is drawn the same length as the right leg and the letter appears as a small *Ches*, it is *Possul*.
yud ? ches


a) It is *not* permissible to erase the extra length of the *Uketz* י י י leaving a *Kosher Yud*, because of the rule of *Chok Tochos*.

b) Rather, one must erase the entire *Uketz** י י and then rewrite it correctly י י (see note below).
erase

/Note: *L'halacha* — one should follow the stricter opinion³⁶



which holds that the right leg must be erased as well, and only afterward may one add the *Uketz* (and rewrite the right leg)³⁷.

c) The reading of a child does not help in this case³⁸.

6. A Sefer Torah in which the *Yudim* are written as *Lamedim*  is *Possul*. The method of correction is as follows:

a) If the *Yudim* are found in words other than *Sheim Hashem* — name of G-d (which may not be erased) — they must be completely erased and rewritten correctly (to avoid a problem of *Chok Tochos*).

b) If they are found in *Sheim Hashem*, the whole parchment is voided (and must be placed in *Geniza* — burial place of unusable sacred books and holy articles).

c) (Both a) and b) refer to a case in which the *Yudim* only resemble *Lamedim*.) However, if they are clearly similar to *Lamedim* it is permissible to erase them even in *Sheim Hashem* so that only the body of the *Yud* remains  ³⁹, and then add the legs of the *Yud* above and below  ⁴⁰.


7. To avoid any alteration in the appearance of the *Yud*, one should draw the *Tag* and the *Uketz* thin and small, for if the former is extended too high, the *Yud* may appear as a small *Lamed* and if the latter is drawn longer than required, the *Yud* may appear as a *Ches*⁴¹.


8. Also, one should be careful not to omit the lower left *Uketz* completely. For most *Poskim* rule that a *Yud* without a lower left *Uketz* is *Possul*, similar to a *Yud* without a right leg. (Regarding a case where one wrote a *Yud* without a *Tag*, see the *Bi'ur Halacha*.) Nevertheless, there is a halachic difference between the *Uketz* and the right leg after having written further in Tefillin and Mezuzos; i.e., the *Uketz* may be added, while the right leg may not⁴².

In conclusion, one should be extremely careful to include




the left *Uketz* and draw it as a small dot (or slightly larger) protruding from the body of the *Yud*⁴³.

Bi'ur Halacha

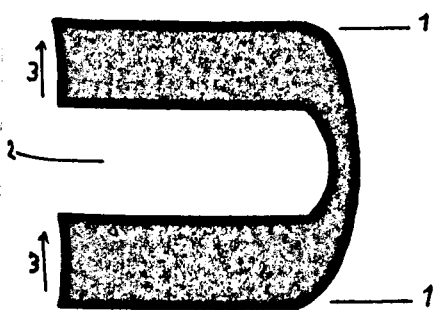
• *Small Tag* — *Be'di'eved* (if the *Yud* was written without an upper *Tag* ) , it is apparent from the *L'rush* that it is still Kosher. However, the *din* needs further clarification for the *Baruch She'amar* proves that according to *Rabenu Tam* (of whose opinion we hold, that the *Yud* must be written with a lower left *Uketz*) the lower *Uketz* and the upper *Tag* have the same *din*, in that if either one is missing, the *Yud* is *Possul*. Also, the *Rosh*, the *Hagahos Maimonios* and the *Sefer Hatrumah* are all of the opinion that if the *Yud* is lacking an upper *Tag* it may be *Possul*.

Nevertheless, even if we say that *Be'di'eved* it is not *Possul*, *L'chatchila*, it certainly must be corrected. (The same rule applies, yet even more so, if the *Yud* is written without a lower left *Uketz* .)

Shar Hatzion

• *Entire Uketz* — It appears that this method of correction results in a prohibition of *Chok Tochos* for according to *Rashi* (who maintains that the *Yud* is Kosher without a lower left *Uketz*) erasure of the long left *Uketz* alone  , would revalidate the *Yud*. Even though we follow *Rabenu Tam*'s ruling that the lower left *Uketz* is a requirement this is only to be strict. (In our case, following this ruling would result in a leniency.) Also, since it is not conclusive ^{erase}  that the halacha is according to *Rabenu Tam*, we must take into account that it may be like *Rashi* and use the second method of correction mentioned in the *Mishnas Sofrim*.

The Letter Chaf K'fufa



1. The upper and lower right-hand corners of the *Chaf* should be well rounded 1 so that it should not appear as a *Bais* .

2. The center hollow 2 of the *Chaf* should be at least one *kulmus* wide .

3. The left side of the *Chaf*, both above and below, should be drawn straight vertically 3 (and not slanted toward the right or the left).

4. One should be careful to draw the *Chaf* to its full length (of three *kulmusim*, both vertically and horizontally, *L'chatchila*,) to prevent it from appearing as a *Nun K'fufa* to a child .


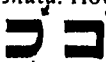
5. If one draws a square corner above or below on the right-hand side, the *Chaf* is *Possul*. There are *Poskim*, however, who maintain that if the *Chaf* is square *above* and round *below* it is *Kosher* (while if it is square *below* and round *above* they would agree that it is *Possul*). Since this is a question of Torah law one must follow the stricter opinion. (See number 7.)

6. Before one has written further in Tefillin and Mezuzos, he may add ink to round off a squared *Chaf*. However, to round off the corner through erasure would be prohibited by the rule of *Chok Tochos*.

7. It is possible that, in a case where a *Chaf* is round *below* and square *above* , and a child calls it a *Chaf**, one would


be allowed to add ink to round off the upper corner even after having written further in Tefillin and Mezuzos without a problem of *Shelo K'sidran*⁴⁵.

Biur Halacha

* A *Chaf* — A *Chaf P'shuta* with a square corner  can be corrected afterward in Tefillin and Mezuzos, for its length proves that, in fact, it is a *Chaf P'shuta*. However, a *Chaf K'fufa* with a square upper corner appears similar to a *Bais* . Therefore, I wrote in the *Mishnas Sofrim* that it is only possible that it may be corrected afterward.

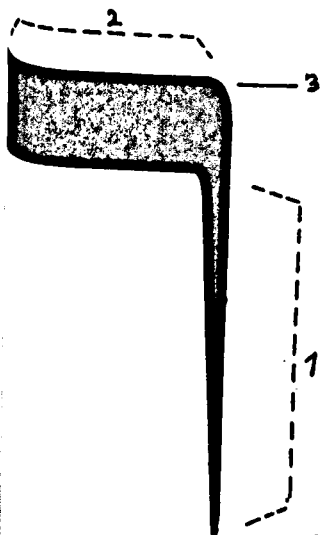
Nevertheless, in a *Shas Had'chak* — time of need — the letter is Kosher (i.e., enough to allow correction) for it is apparent from the *Re'eim* and the *Darkei Moshe* that the *Kashrus* of the bent letters is dependent on the formation of the lower right hand corner — and in our case, the lower right hand corner is rounded as required.

Also, both *Rabenu Yeruchom* and the *Rosh* seem to say that the *Kashrus* is determined by the lower right hand corner.

Therefore, in a *Shas Had'chak*, since the lower corner is rounded  , if a child reads the letter as a *Chaf*, it would be permitted to add ink to round off the upper corner even in Tefillin and Mezuzos


add

The Letter Chaf P'shuta



1. The leg of the *Chaf P'shuta* should be long 1 (approx. $4\frac{1}{2}$ kulmusim).

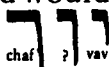
2. The roof should be:

a) short 2 (slightly less than three kulmusim or approx. half the length of the leg — see the *Bi'ur*

Halacha) to avoid similarity to a *Reish*



b) not so short that a child would render the letter *Possul* by reading it as a long *Vav* or a *Nun P'shuta*.



c) One should not extend the roof of the *Chaf P'shuta* to fill up space at the end of a line⁴⁶; here again, it may appear as a *Reish*. In a case of doubt, the letter should be shown to a child.




3. The *Sofer* must be very careful, at least *L'chatchila*, to draw the leg twice the length of the roof* (so that it could theoretically be bent into a *Chaf K'fufa*) for there are *Poskim* who invalidate the letter even *Be'di'eved* if the leg is less than this measurement⁴⁷. The same *din* applies for the other long final letters as well *ץ* *ף* i.e., the leg should be twice the length of the roof (*L'chatchila*).

4. If one finds a *Chaf P'shuta* which appears as a *Reish* in a *Sefer Torah* there are two alternative methods of correction:
a) If there is room, one should lengthen the leg (until the letter gains the appearance of a *Chaf*).

b) Otherwise, one must erase the whole letter and then rewrite it.

However, there are Poskim who disagree with this ruling and require only the erasure of the whole *leg* or the whole *roof* before rewriting the letter.

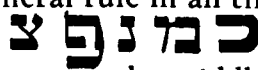
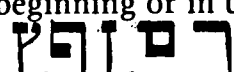
In any case, establishing the form of the *Chaf* by erasing the roof from left to right is prohibited by the rule of *Chok Tochos*.

5. The right-hand corner of the *Chaf P'shuta* should be rounded 3  similar to a *Reish* (so that if it were to be bent it would form a *Chaf K'fufa* ) and not square. If the *Chaf* is drawn with a square corner, similar to a *Daled*  it is *Possul*. To correct it, one can either:

- a) Erase the whole letter and then rewrite it; or
- b) Add ink to round off the corner. This method is permitted even after having written further in Tefillin and Mezuzos, for even before correction, the letter had the basic appearance of a *Chaf P'shuta*⁴⁸.

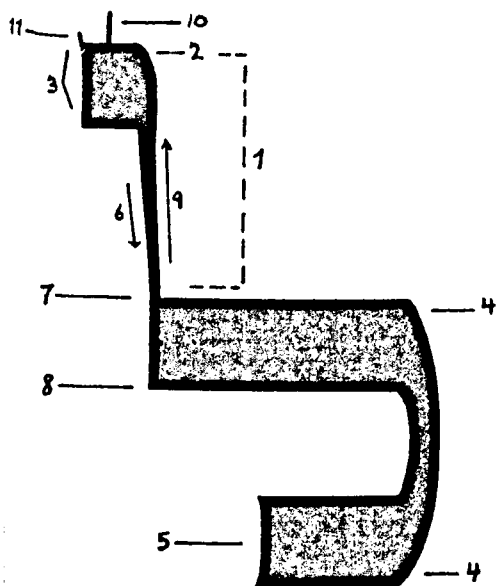
(In any case, rounding off the corner through erasure is prohibited by the rule of *Chok Tochos*.)

6. If a *Chaf P'shuta* with a *square* corner is found while reading a Sefer Torah, one need *not* take out a new one, for there are *Poskim* who are of the opinion that it is Kosher as is⁴⁹.

7. A general rule in all the doubled letters is that the bent letters  are to be written only at the beginning or in the middle of a word, while the final letters  are to be written only at the end of a word. If this rule is not followed, the *Parsha* is *Possul*.

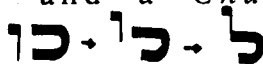
Bi'ur Halacha

* The roof — Even though there are *Poskim* who maintain that the leg must be twice the length of the roof, and otherwise the *Chaf* is *Possul*, even *B'di'aved*, the *Derech Hachayim*, the *L'vush* and the *Birchas Hamayim* agree that this measurement is only *l'mitzva* and that the letter is *Possul* only if the roof is *longer* than the leg. Therefore, certainly, the requirement to draw the leg twice the length of the roof is only *l'mitzva*.



The Letter Lamed

1. The *Lamed* is composed of a *Vav* and a *Chaf K'fufa*



2. The neck of the *Lamed* should be written in the shape of a *Vav* and have all the qualities of a *Vav*, i.e., it should be:


- a) long 1 (approx. 3 *kulmusim*);
- b) curved on its right-hand corner 2;


c) square on its left-hand corner 3.

3. The base of the *Lamed* should be written in the shape of a *Chaf K'fufa*, i.e.,


- a) it should be rounded on its right-hand side 4 (both on the upper and lower corners);
- b) its bottom line should extend well inward 5.

4. There is a difference of opinion among the *Poskim* as to how far inward the bottom line should extend.

a) Some *Poskim* are of the opinion that it should extend as far inward as its parallel upper line  ⁵⁰.

b) Others maintain that it should be bent only slightly inward  ⁵¹. The *Sofrim* are accustomed to follow the second opinion*. See the *Bi'ur Halacha*.


5. The *Vav* of the *Lamed* should:

- a) be drawn thinning out 6 toward its bottom point 7  (as explained in the letter *Vav*) until it reaches the *Chaf K'fufa*.

b) Its connection with the *Chaf K'fufa* should form a square corner 8  and not a rounded one .





c) be slanted upward slightly toward the left 9;



d) have two *Tagim* placed on it; the one on the right 10 being slightly larger than the one on the left 11.

6. All the previous laws are *L'chatchila*, except that in a case where the neck of the *Lamed* is drawn the size of a *Yud* , there are *Poskim* who would invalidate the *Lamed* even *B'di'eved*⁵². Therefore, the *Sofer* should be very careful to draw the neck of the *Lamed* the length of a *Vav*.


The following is a quotation from the *Baruch She'amar*: "...to exclude those ignorant *Sofrim* who shorten the neck of the *Lamed* and draw it the length of a *Yud* because they do not leave enough space between lines etc., for the *Rokeiyach* specifically writes that one should draw on the base of a *Lamed*, the equivalent of a *Vav* and not a *Yud*."⁵³

7. I have seen ignorant *Sofrim* who err in the following two cases:

a) After writing a *Kuf*  by mistake, in place of a *Lamed*  they first add a neck onto the *Kuf* so that it (its upper half) appears as a *Lamed*  and afterward, when the ink dries, they erase the bottom leg (leaving the shape of a *Kosher Lamed* ).

b) When they err and write a *Lamed* in place of a *Kuf*, they first finish the leg of the *Kuf*  and afterward erase the neck  erase.

In both cases, their method of correction is forbidden by the rule of *Chok Tochos*, as in the case where one mistakenly writes a *Heh* in place of a *Daled* (where it is forbidden to erase the left leg of the *Heh* in order to create the form of a *Daled*) as explained above in the letter *Daled*.

8. If the neck of the *Lamed* is written as a straight line  it is Kosher *only* in a case of dire need, two examples of which are:

- a) The *Lamed* is found during the reading of the Torah on *Shabbos*.
- b) The *Lamed* is found in Tefillin *Parshios* and one has no other Tefillin (and there is no *Sofer* available to correct the *Lamed*).

The Torah must be corrected during the week and the Tefillin should be worn without a *Bracha*⁵⁴.

Bi'ur Halacha

* Second opinion — When the *Pri Megaddim* says that if the leg of the *Lamed* is the length of a *Yud* it is Kosher, he is apparently referring to the bottom line of the *Lamed*

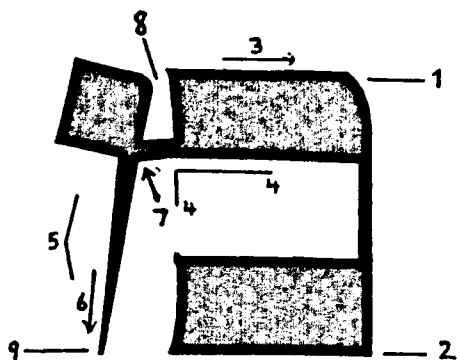





and not to the curved right side



, for in the latter case the letter does not at all appear as a *Lamed*.




The Letter Mem P'sucha





1. The shape of the *Mem P'sucha* should resemble a *Chaf* and a *Vav**   . Therefore:

a) The top right-hand corner should be rounded 1.

b) However, the bottom right-hand corner should be

square(*) 2 (unlike a *Chaf*) without an *Eikev*   .

2. The roof should be drawn:


a) straight 3  and not curved  ;




b) (parallel to and) the same length as the bottom line 4.

3. The laws in both 1. and 2. are *L'chatchila*.

4. The left side of the *Mem* is referred to as the *Chartum*. It should be:

a) drawn in the shape of a *Vav* 5.

b) slanting downward a little to the left 6 .



5. One must be careful to connect the *Chartum* to its roof 7 . This roof (which bridges the two sides of the *Mem*) should *L'chatchila* be almost directly in line with the roof of the right side of the *Mem* (and not lower  ). Thus, there should be only a slight opening 8 between the two sides of the *Mem*.

6. The leg of the *Chartum* should be:


a) level with the bottom of the right side* of the *Mem* 9;

b) drawn close to, but must not touch, the right side⁵⁵ of the *Mem*.

7. (Even the slightest connection between the two sides of


the *Mem* renders the letter *Possul*, for it changes its appearance to a *Miem Stuma*   (because it is now closed on all four sides⁵⁶.)

The method of correction before having written further in Tefillin and Mezuzos is explained in *Siman* 32, *Se'iff* 18. After having written further, no correction is allowed.


8. If one did not connect the head of the *Chartum* to the roof so that the letter now appears as a *Chaf* and a *Vav*  it is *Possul*⁵⁷. The rule of *Shelo K'sidran* prohibits correction after having written further in Tefillin and Mezuzos⁵⁸.

Bi'ur Halacha


* *Chaf* and a *Vav* — If the *Mem* is written as a *Nun* and a *Vav* (even though it is narrower than required) it is Kosher

 according to all. However, *L'chatchila*, *i'mitzva*, it should be written as a *Chaf* and a *Vav*

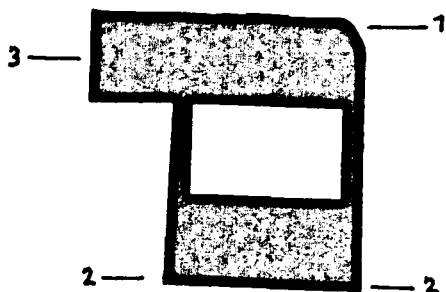



* Right side — *B'di'eved*, if the *Chartum* is not level with the right side of the *Mem*  yet a child reads it as a *Mem*, it may be Kosher, for it is possible that this measurement is only required *L'chatchila*.

Shar Hatzion

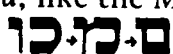

(*) Square — See the *Bi'ur Halacha* in letter *Nun K'fufa* where we explained that in a case where a *Mem P'sucha* is round on its lower right hand corner  we cannot conclusively rule that it is Kosher.

The Letter Mem Stuma



1. The upper right-hand corner should be rounded 1 *L'chatchila*, while both the lower corners should be square 2 to prevent the letter from appearing as a *Samech* . If it *does* resemble a *Samech* and a child reads it as such, it is *Possul*.


/Note: The *Pri Megaddim* writes that it is preferable to draw all the corners square, for otherwise one could easily come to mistake it for a *Samech*.

2. The roof of the *Mem Stuma* should extend outward to the left the width of the head of a *Vav* (one *kulmus* — for the *Mem Stuma*, like the *Mem P'sucha*, is composed of a *Chaf* and a *Vav* ). If it extends further than this  the *din* is as follows:

- B'di'eved* (if this *Mem* is found in a word other than *Sheim Hashem* — holy name of G-d) it is permissible to erase* the extra length(*) of the roof without a problem of either *Chok Tochos* or *Shelo K'sidran*.
- However, if it is found in one of the *Sheimos Hashem*, erasure is prohibited, and it is *Kosher* as is.
- If it is found during the reading of the Torah on Shabbos one need not take out a new *Sefer Torah*.

Bi'ur Halacha

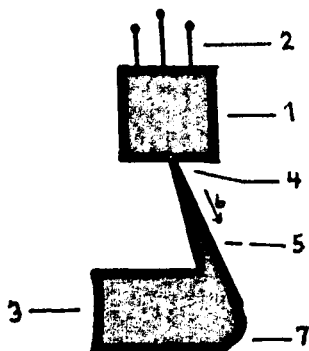
* To erase — In any case, if one stretches the roof of the *Mem Stuma* so far to left that a child no longer recognizes the letter it is questionable if erasing the extra length of the letter would be permitted. Also, our case is not necessarily comparable to that of the

letter *Heh*  where erasure may be allowed, for there are some *Rishonim* who maintain that the correct form of a *Heh* is with an extended roof.

Shar Hatzion


(*) The extra length — The *Noda B'yehuda* in *Siman* 80 says that a *din* which is not found in the *Talmud* cannot *Posel* — render invalid — a letter *B'dieved*. (Therefore, in our case where the roof is over extended and the relevant *din* is not found in the *Talmud*, it is *Kosher B'dieved*.) Also, the same ruling should apply here as in the letter *Heh* where the left leg is drawn under the middle of the roof. (See the *Mishnas Sofrim* in letter *Heh*, number 7.)

The Letter Nun K'fufa





1. The head of the *Nun K'fufa* should be drawn similar to the head of a *Zayin 1* (i.e., it should be one square *kulmus* and) should have three *Tagim* placed on it 2.

2. Two precautions should be taken to prevent the *Nun* from appearing as a *Bais* or a *Chaf*.

(This problem is more likely to occur when the head of the *Nun* is written as a *Vav* )

a) The head should not be wider than the head of a *Zayin*





b) The base should be extended further to the left than the head 3  .

correct incorrect

3. The neck of the *Nun* should:

a) be extended downward from the middle of the head 4.

b) *L'chatchila*, be drawn a little wide and long 5 and be slanted toward the right side 6 so that the following letter can be written next to the head of the *Nun*  .

4. The lower right-hand corner should be rounded 7 *L'chatchila*.

5. In a case where the head of a *Nun* is drawn as a *Vav*, i.e., the neck is drawn downward from the right side of the head



a) The *Pri Megaddim* leaves the *din* in need of clarification* 59.

b) According to the *Nachalas David* 60 it appears that this

Nun is Kosher *B'di'eved*.

c) Nevertheless, even the *Pri Megaddim* would permit correction in Tefillin and Mezuzos.

d) Method of correction:

(i) Erase a little from the left side of the head נ״ן but not so much as to lose the shape of the *Nun* ן.

(ii) Then add ink to the right side of the head until it appears as a *Zayin* ם^{add}.

e) It is incorrect to add ink only to the right side of the head without first erasing part of its left side, for this would result in an oversized head, which *L'chatchila* should be avoided as mentioned above in number 2. See the *Bi'ur Halacha*.

Bi'ur Halacha

* Clarification — Since the *Pri Megaddim* permits the correction of a *Chaf P'shuta* which is drawn with a square corner even after having written further in Tefillin and Mezuzos, we can deduce that in our case נ״ it should certainly be permitted to correct the *Nun*.

The reason for the above comparison is as follows: A *Chaf K'fufa* must be rounded ם according to the *din* of the *Gemara*. If it is square ם, it is considered


to have lost its appearance and is thereby *Possul*. In this case, according to the *Poskim* who are of the opinion that there is no halachic difference between a *Chaf K'fufa* and a *Chaf P'shuta* (except for the length) for they both have the identifying name of *Chaf*, a *Chaf P'shuta* with a square corner ן would also be *Possul B'di'eved*, having


lost its correct form. Nevertheless, the *Pri Megaddim* permits correction. His reasoning is, since everyone would read the letter as a *Chaf*, it is considered to have kept its basic appearance. (However, since this form of the letter does not fulfill all the requirements of the *Gemara*, it must be corrected.)


Therefore, in our case, where the head of the *Nun* is drawn as a *Vav*, since there is no source in the *Gemara* establishing the exact form of the letter (and everyone would read it as a *Nun*), correction should certainly be allowed even after having written further in Tefillin and Mezuzos. (See diagrammed method of correction in the *Mishnas Sofrim*.) The method of correction mentioned in the *Mishnas Sofrim* is not considered *Chok Tochot* for the letter is not made Kosher solely through erasure. Also, there is no problem of *Shelo K'sidran* for it has its fundamentally correct form as everyone would read it as a *Nun*.

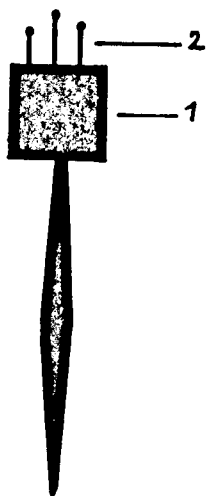
The *Mishnas Sofrim* advises the *Sofer* to erase only slightly from the left side of the head of the *Nun*, for if he erases too much, the letter could lose its form נ״

possul

and correction afterward would be considered *Shelo K'sidran*. The advice to first erase and then add ink is specifically given in this order for, if one corrected the *Nun* in the reverse order, by first widening the head , it might also lose its correct appearance, for not everyone is familiar with a *Nun* of this shape, and correction afterward would be *Shelo K'sidran*.

According to the *Pri Megaddim*, who is of the opinion that there is no halachic difference between the straight and the bent letters, it follows that a *Mem P'sucha* whose lower right-hand corner is rounded  should be *Possul* even *B'di'aved*.

since a *Mem Stuma* with a rounded lower corner , would certainly be *Possul*. And, since they are both called *Mem*, the *Mem P'sucha* should also be *Possul*. However, further clarification is required before a final halachic decision can be rendered. Nevertheless, correction is permitted even in *Tefillin* and *Mezuzos* after having written further, for the basic form of the *Mem* is intact.



The Letter Nun P'shuta

1. The head of the *Nun P'shuta* should be drawn similar to the head of a *Zayin* 1 with three *Tagim* placed on it 2.

2. The leg should:

a) be no less than four *kulmusim*, inclusive of its head (the head one *kulmus* and the leg three

kulmusim ן״ג), so that it would theoretically be possible to bend it into a *Nun K'fufa* ן״ג ן״ג ן״ג.

b) (descend in the same fashion as a *Zayin*.)

3. If one draws a *Nun P'shuta* less than four *kulmusim* long and a child reads it as a *Zayin* it is *Possul*.

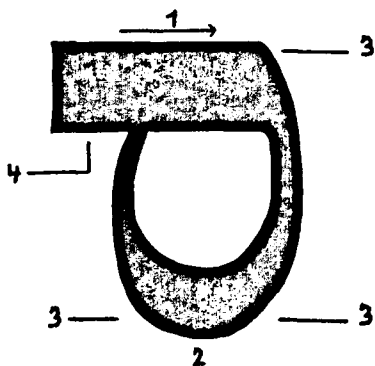
4. In a case where one begins the leg from the (right) end of the head and the letter appears similar to a very long *Vav*





a) The *Pri Megaddim* leaves the *din* in need of further clarification.

b) However, the other *Acharonim*⁶¹ maintain that it is *Possul*.

The Letter Samech




1. The roof of the *Samech* should be straight(*) and long 1 (approx. 3 *kulmusim*).
2. The base should be short 2.
3. The *Samech* must be round on three sides, i.e., on its upper right-hand corner 3 and on its two lower corners 3.

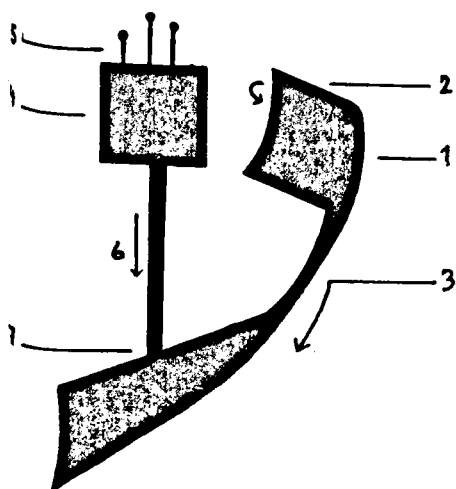
Also it must be completely closed on all four sides.  
 4. *L'chatchila*, the roof should extend outward to the left, the width of the head of a *Vav* (one *kulmus*) 4.

Shar Hatzion

(*) Straight — For the *Samech* is composed of a *Chaf* and a *Vav* similar to a *Mem P'sucha*.

כּוּ - כּוּ - סּוּ

However, *B'dieved*, if the roof is not straight  , it is Kosher.



The Letter Ayin

1. The right head of the Ayin should be written as a Yud 1 with its face slanting slightly upward L'chatchila 2.

2. The body of the Ayin should extend downward in an approximately upright(*) position

3

for it was drawn downward on a large slant it would be impossible to draw the next letter close to the head of the Ayin correct incorrect

3. The left head of the Ayin should:

a) be drawn as a Zayin 4⁶³ with three Tagim placed on it 5.

*(According to the Ari Zai the left head of the Ayin should be drawn as a Vav .)

b) extend straight downward 6 (L'chatchila — Shar Hatzion) correct incorrect until it meets the base of the Ayin below its halfway point 7.

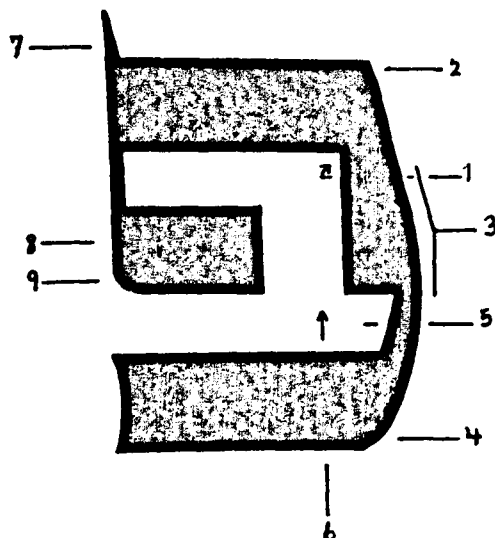
4. If either head of the Ayin touches its leg more than required at its point of contact, so that the shape of the head is no longer recognizable , the letter is Possul. See letter Alef, number 7.

5. The Sofer must be careful not to connect the two heads of the Ayin . See the relevant din in letter Shin, number 11.

Shar Hatzion

(*) Approx. upright — If the right leg of the Ayin is drawn completely upright , even B'di'aved its Kashrus is questionable⁶².

The Letter Peh K'fufa



1. *L'chatchila*, the upper right-hand corner of the *Peh* should be:
a) square on its inner side 1;
b) almost square on its outer side 2 (i.e., at an angle of slightly more than 90°).

2. From this corner and downward the *Peh* should be rounded on its outer side 3.




3. The lower right-hand corner should be:


a) rounded 4 *L'chatchila*, on its outer side, similar to the other bent letters (i.e., *Chaf*, *Nun* and *Tzadi*);
b) drawn at an angle 5, on its inner side, so that the hollow space inside the *Peh* will appear as a *Bais* 6


4. The hollow inside of the *Peh* should be $1\frac{1}{2}$ *kulmusim* in height, leaving room to connect the *Vav* to the body of the *Peh* as required, and not elsewhere. (See number 7.)


/Note: One should be careful *not* to draw the *Peh* like those *Sofrim* who, because of their inability to manoeuvre the *kulmus* correctly, make an *Eikev* outside the letter on the right side to improve the shape of the *Bais* inside the *Peh*, for this is truly a broken letter. In fact, the *Peh* should be curved on its outer right-hand side (as previously mentioned), and only inside the letter should there be the shape of a *Bais*. If one cannot draw a *Peh* so that the inside space will appear as a *Bais* with an *Eikev*, he should preferably draw a *Peh*

whose inside appears as a *Bais* without an *Eikev* , rather than draw a broken letter, for the lack of an *Eikev* does not invalidate the letter, even in the letter *Bais* itself⁶⁴.


Two other mistakes which completely ruin the shape of the *Vav* in the *Peh* are made by unskilled *Sofrim*.


a) The roof of the *Peh* is extended past its point of contact with the *Vav*  (see number 9).

b) The corner of the *Vav* is drawn square  instead of rounded


5. One should place an *Uketz* on the left-hand corner of the *Peh* ⁷ from which the *Vav* begins and extends downward .



6. The head of the *Vav* should face inward


8 (see number 8) and its left-hand corner should be rounded 9, similar to an actual *Vav* .


7. If the *Vav* touches any point inside the *Peh* (however slight the connection) other than at its required point of contact , the letter is *Possul*.

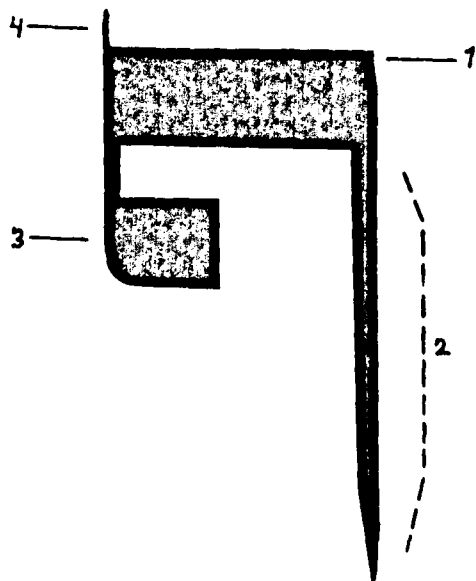
8. One should be careful not to write a reverse *Vav*,

i.e., with its head facing toward the left , for even *B'di'eved* it may be *Possul*.

9. If the *Vav* is connected to the middle of the roof , its *din* is similar to that of a *Heh* whose left leg is drawn below the middle of its roof  as mentioned in letter *Heh*, number 7.

10. If the *Vav* is not connected to the roof  and a child reads it as a *Peh*, it is permissible to correct it even in Tefillin and Mezuzos after having written further⁶⁵.


11. If the *Vav* is drawn without a head  (the letter is *Possul*). See above in the letter Alef, number 7.



The Letter Peh P'shuta

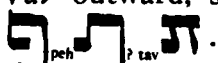
1. The top right-hand corner should be square 1, *L'chatchila*, similar to a *Peh K'fufa*.

2. The right-hand leg should be drawn long enough 2 (approx. $4\frac{1}{2}$ kulmusim) so that it would theoretically be possible to bend it into a *Peh K'fufa* (see letter *Chaf P'shuta*, number 3).


3. If the right leg is only the length of a *Yud* below the lower end of the *Vav* , the *Peh* is *Kosher B'di'eved*⁶⁶. Nevertheless, if this short *Peh* is found in a *Sefer Torah*, or even in *Tefillin* and *Mezuzos*, *L'chatchila*, it should certainly be corrected (by extending the leg to its required length). There is no problem of *Shelo K'sidran* in this case, for even before correction the letter is *Kosher*.


4. The *Vav* 3 and *Uketz* 4 of the *Peh P'shuta* are identical to those of a *Peh K'fufa*.

5. The *Sofer* should be careful not to reverse the head of the *Vav* outward, so that the letter will not appear as a *Tav*

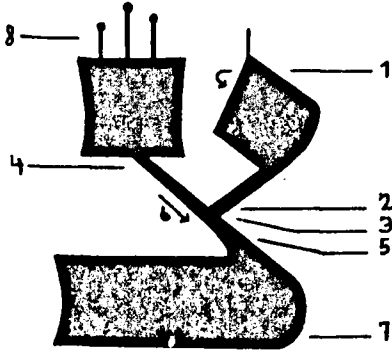


6. The *din* in the following cases is the same as for the letter *Peh K'fufa*:

a) The *Vav* is not connected to the roof .

b) The *Vav* is connected to the middle of the roof .

The Letter Tzadi K'fufa



1. The *Tzadi K'fufa* is composed of a *Nun K'fufa* and a *Yud*



2. The *Yud* should be:

a) slanted slightly upward 1 (L'chatchila — Shar Hatzion) (and have a small *Uketz* placed on it).

b) well connected to the neck of the *Tzadi* 2 .

c) The *Sofar* should attach the *Yud* to the center of the neck of the *Nun* 3 and not lower down, so that the letter will not appear as an *Ayin*

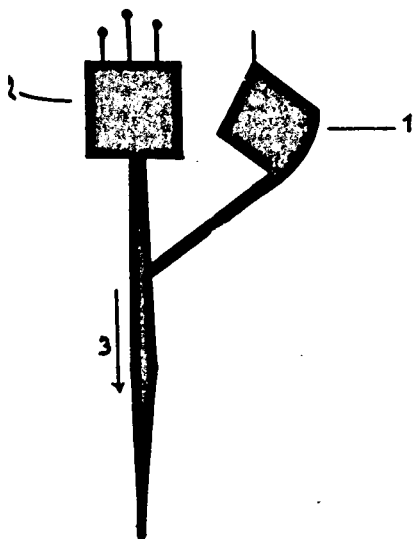
3. The left head of the *Tzadi* should be written similar to a *Zayin*, i.e., the neck should extend downward from the middle(*) of the head 4.

*(According to the *Ari Zal* the left head should be written as a *Vav*, i.e., the neck should extend downward from the right side of the head . Also, the right head should be written as a reverse *Yud* .)

4. The neck of the *Tzadi* should be a little wide 5 and slanted toward the right 6 so that the following letter can be drawn close to its head. (Even though without this slant the letters can be drawn close below, it is more important that they be close above 67).

5. The base of the *Tzadi* should, L'chatchila, extend further to the left(*) than the two heads above 68.

The Letter Tzadi P'shuta



1. The *Tzadi P'shuta* is composed of a *Yud* 1 and a *Nun* 2 similar to a *Tzadi K'fufa*, the only difference being that a *Tzadi P'shuta* includes a *Nun P'shuta* (and a *Tzadi K'fufa* includes a *Nun K'fufa*.)

* (According to the *Ari Zal* the left

leg should be similar to a long *Vav* and the right side should be drawn as a reverse *Yud*.)

2. The leg of the *Tzadi P'shuta* should be drawn:

- a) straight downward 3;
- b) long enough so that it would theoretically be possible to bend it into a *Tzadi K'fufa*. (See letter *Chaf P'shuta*, number 3.)

3. If the length of the leg below the point of connection between the *Yud* and the *Nun* is the size of a *Yud* (the letter is *Kosher B'di'aved*) (*Pri Megaddim*). However, the *Kashrus* of a letter less than this length is questionable.

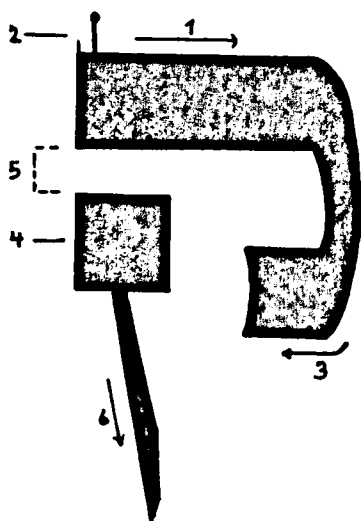
4. The heads of a *Tzadi P'shuta* should be similar to those of a *Tzadi K'fufa*.

5. The *din* in each of the following cases is the same as for the *Tzadi K'fufa*:



a) Either head of the *Tzadi* is not recognizable, i.e., it is drawn as a straight line

b) The two heads touch one another

c) The *Yud* is separated from the *Nun*





The Letter Kuf




1. The roof of the *Kuf* should be straight 1  (and not curved .

2. A *Tag* should be placed on the left-hand corner of the roof, *L'chatchila*, 2.


a) It should be small so as not to ruin the appearance of the *Kuf*,



i.e., so that its upper side should not appear as a *Lamed*  .

b) For the same reason, the *Ma'ase Rokeyach* advises writing the *Tag* slightly inward from the end of the roof  . (Today the *Sofrim* follow this advice.)



3. The bottom of the right (curved) section of the *Kuf* should be well bent inward 3, similar to a *Chaf K'fufa*   ⁶⁹, but should be much shorter than its upper line .



4. The leg of the *Kuf* should:


a) be similar to, but slightly shorter than, a *Nun*  *P'shuta*. Therefore, its head should be wide 4 (approx. 1 *kulmus*) and the leg should descend as in a *Nun P'shuta* 6.

b) begin not more than one *kulmus* below the roof 5   *L'chatchila*, yet be far enough removed from the roof so that an average-sighted person could easily see the space between the two, while reading a *Sefer Torah* which is placed on the *bima* — also *L'chatchila*.

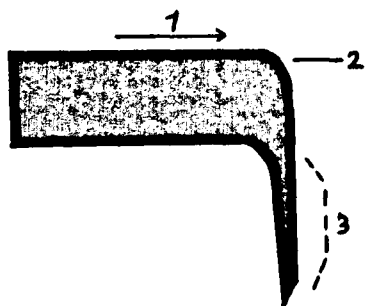
5. The *Sofer* must be extremely careful not to connect the



leg to either the roof  or the right section , and if contact is made (the letter is *Possul*) for its *din* is similar to that of a *Heh* (whose *Nikuda* makes contact with its roof or right leg).




6. The leg should be drawn under the left end of the roof . If it is drawn under the middle of the roof , its *din* is similar to that of an identical case in the letter *Heh*.





7. If the left leg is only the length of a *Yud* below the lower level of the right section , the letter is Kosher⁷⁰.

The Letter Reish








1. The roof should be straight 1 *L'chatchila*  (and not curved ).

2. The upper right-hand corner should be well rounded 2 so that the letter will not appear as a *Daled*    ⁷¹. In a case of doubt, a child should be asked to read the letter.

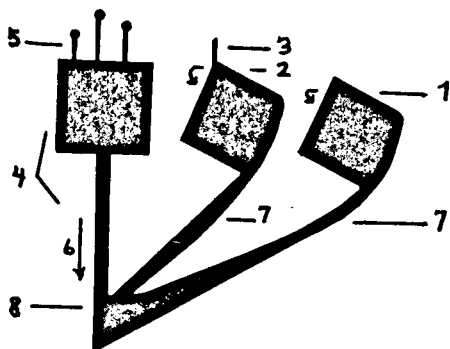
3. The leg of the *Reish* should be short 3 (max. 2 *kulmusim* ) to avoid resemblance to a *Chaf P'shuta*   .

In a case of doubt, the letter should be shown to a child.

4. The roof should be the length of a *Bais* (3 *kulmusim*) , to avoid resemblance to a *Vav*   . In a case of doubt, a child should be asked to read the letter.

5. If one draws the leg only the length of a *Yud* , it is Kosher⁷². (See letter *Tav*, number 9.)


The Letter Shin



1. The *Shin* has three heads.
 - a) The face of the first (right) head should slant slightly upward 1 and together with its leg gives this part of the *Shin* the appearance of a *Vav*.
 - b) The face of the second (middle) head should also slant upward 2




and have an *Uketz* placed on it *L'chatchila* 3. Its leg (is slightly shorter than the right one and) gives this section the appearance of a *Yud*.



- c) The third (left) head (with its leg) should be drawn in the shape of a *Zayin* 4 with three *Tagim* placed above 5.

* (According to the *Ari Zal* the left leg should be written as a *Vav* )

2. Similarly, the left heads of all the letters of *Shatnez Gatz* (see letter *Gimel*, number 1) should be drawn as *Zayinim*.





3. The *Sofer* should be careful not to connect the heads of the *Shin* (see number 11).

4. The left leg should be drawn upright 6 , *L'chatchila* (and not slanted toward the right  or toward the left ).


5. The right and middle legs *should* be drawn on a slant toward the bottom of the left leg 7 so that all three legs meet below at one point 8  -  .


6. The *din* in a case where the middle leg does not reach the


base of the Shin  is explained in *Siman* 32, *Se'iff* 25.



7. The base of the Shin should *not* be wide  or round , but a sharp point, so that the whole letter stands on one foot (see diagram above), as do the Kuf  and the Reish . *B'di'eved*, if one *did* draw the base wide or round its Kashrus is questionable⁷³.


8. A Shin which is drawn with four heads is *Possul*. To correct it, one must:

a) First nullify the appearance of the Shin (which includes erasing the fourth head and leg, as well as part of the third leg );

b) Then recomplete it . — If this Shin is found in Tefillin and Mezuzos after having written further, correction is prohibited by the rule of *Shelo K'sidran*⁷⁴. In any case (even if one had not yet written further), this Shin may not be corrected only through erasure of the extra head (for this would constitute *Chok Tochos*).

9. The *din* in a case where there is a slight break between one of the heads and the rest of the letter  is explained in *Siman* 32, *Se'iff* 25.


10. In a case where one of the heads touches (the body of the Shin, i.e., its leg) more than required at its point of contact, so that the shape of the head is no longer recognizable  , the letter is *Possul*. The reading of a child does not help in this case.


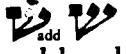
11. Any connection between the heads of the Shin, no matter how slight,  renders it *Possul*. Concerning correction:

a) Most *Poskim* permit erasure of this connection (even in a Sefer Torah where the rule of *Shelo K'sidran* does not apply)⁷⁵.



b) According to these *Poskim*, *Chok Tochos* does not apply here because even for erasure the Shin maintained its

appearance. On the other hand, the letter is considered *Possul* before erasure because it lacks *Mukaf G'vil*. (See section on *Mukaf G'vil*.)

/Note: The previous *din* applies *only* in a case where there is a *slight* connection between the heads, and the letter remains fully recognizable. However, in a case where a noticeable connection is made and, as a result, the *Shin* is no longer recognizable , it is *Possul* and correction can only be made by erasing and rewriting the *Shin* — before having written further in Tefillin and Mezuzos. /

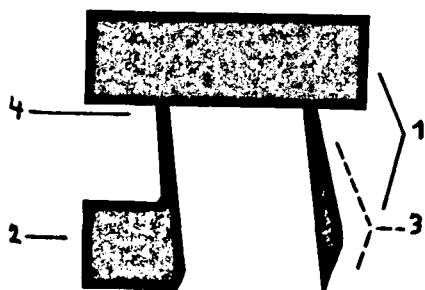
c. Since there are also many *Poskim* who maintain that one must first erase a section of the *Shin* (as well as the point of connection) until it is no longer recognizable (e.g., , and only afterward recomplete it , (even if *only* a slight connection is made), one should only follow the lenient opinion (see 11a.) in Tefillin and Mezuzos *after having written further*, whereas in a Sefer Torah one should always follow the strict opinion.


/Note: (In the above case — and in general, whenever a letter must be erased until it is no longer recognizable — the *Sofer* has the option to erase whichever section of the *Shin* he prefers (along with the point of connection) *only* if the connection was made after the correct form of the letter had been completed, e.g., in a case where the *Shin* was first written correctly and afterward a drop of ink fell, joining two of the heads.

However, if the two heads were joined while first writing the *Shin*, that particular section of the letter (which was being written at the time the connection was made) must be completely erased⁷⁶. For example, if one first wrote the left and center sections of the *Shin* correctly  and *while* adding the right section, he made a connection between the middle and right heads  (altering the correct appearance of the *Shin*), and then continued the leg to



complete the *Shin* ❧ , the whole right section must be
erased and then rewritten correctly.) /

The Letter Tav







1. The roof of the *Tav* together with the right leg should be written as a *Daled* 1 .

2. The left leg may be drawn in one of two ways:

- a) As an inverted *Vav* 2  or
- b) As a small inverted *Daled* .






One should follow the local *minhag*.


3. Both 1. and 2. are *L'chatchila*.


4. The right leg should be drawn short 3 (max. 2 *kulmusim* ) to avoid similarity to a *Peh P'shuta*   . In a case of doubt a child should be asked to read the letter.


5. The left leg:

a) must be connected to the roof 4;


b) should be drawn inside the *Tav*  so that its head is in line with the end of the roof  and not extending past it , so that another letter can be written next to the *Tav* both above and below  

6. Similarly, the roof should not extend past the left leg . If it does, its *din* is similar to that of a *Heh* in an equivalent case. (See letter *Heh*, number 7.)


7. In a case where the left leg is drawn as a small inverted *Yud*  the *Tav* is *Possul* for it now resembles a *Peh P'shuta*⁷⁷.

8. In a case where the left leg is drawn as a straight line  and not as an inverted *Vav* or *Daled* (the *Tav* is

Possul)⁷⁸.


9. In a case where a break occurs in the right leg of the *Tav*, and only the length of a *Yud* remains connected to the roof , the letter is Kosher⁷⁹. Accordingly, if at the outset one draws the right leg only the length of a *Yud*, it is Kosher, similar to the *din* in the letter *Heh*⁸⁰.

Relying on the Reading of a Child

1. Any letter in which there is a doubt as to whether:
 a) (It has its required length and is thereby Kosher or) it is too short or too long and thereby *Possul* (for example, a *Vav* or a *Chaf P'shuta* in which there is a break in the leg ⁸¹ —

b) It is halachically recognizable or not —
 should be shown to a child who is neither a *Chochom* nor a *Tipeish* (see Glossary)⁸², and if he reads the letter correctly, it is Kosher and no correction is required.

2. However, if it is clear to us that the letter is not halachically recognizable, even though originally it may have been, the reading of a child does not help, as explained in *Siman* 32, *Se'iff* 16⁸³.

3. In a case where there is a break in one of the straight letters (e.g., ,), the section of the letter below the break must be covered before showing the letter to a child (so that he will not read both parts of the letter as one, disregarding the fact that the letter has now been broken into two).

4. Certainly, if the section below the break is *not ink*, but an *imprint* of the old ink, everyone agrees that it must be covered before showing the letter to a child, for he might mistakenly include the imprint as part of the letter^{84 85}.

לטובת האשה
אליס בת חיה
ישלח ה' דברו וירפאה במהרה
רפואה שלמה מן השמים
רפואת הנפש ורפואת הגוף
בתשח"י

Dedicated to the memory of
Sol J. Mintz
ר' שלום בן ר' דוד ע"ה
תנצב"ה

Glossary

Acharonim	—rabbinical scholars from the 16th century until the present day
Battim	—leather housing of Tefillin Parshios
B'di'eved	—after the fact; after having completed the action
Bima	—platform in synagogue on which Torah scroll is read
Bi'ur Halacha	—in-depth commentary on laws mentioned in Shulchan Aruch, Mishna Berura and Mishnas Sofrim
Bracha	—blessing
Chartum	—left section of letter Mem P'sucha (which appears as an angled Vav)
Chatoteres	—slanted roof connecting the two sides of the letter Ches
Chochom	—lit., wise person; here, intelligent child who is able to read words in Ashuris script
Chok Tochos	—creating a letter through erasure
Din	—accepted law
Eikev	—lit., heel; here, extension of letter at one point past rest of letter
Gemara	—discussions and rulings of the Amoro'im (Torah sages of the 3rd to 6th centuries) commenting on and supplementing the Mishnah (first written, concise code of Jewish law)
Geniza	—burial place of unusable holy items
Halacha	—rabbinical law
Kashrus	—halachic validity
K'fufa	—bent (letter)
Klaf	—parchment
Kosher	—ritually fit; valid
K'sidran	—in order; writing of Tefillin and Mezuzos according to the order in which they are found in the Torah
Kulmus	—quill; the width of a Kulmus is equivalent to the width of a line which can be drawn from that particular quill
L'chatchila	—at the outset; before beginning an act; if possible
L'mitzva	—lit., for a mitzva (good deed); here, beyond the basic halachic requirements
Makel	—large Tag
Melechtes Shamayim	—holy work; the writing of Tefillin and Mezuzos
Meseches Chagiga	—a tractate of the Talmud
Meseches Shabbos	—a tractate of the Talmud
Mezuza (pl. Mezuzos)	—parchment scroll containing selected hand-written Torah passages

Mishnas Sofrim	—section of the Mishna Berura explaining how to write the letters of the Ashuris (biblical) script
Mukaf G'vil	—blank, whole parchment surrounding each letter in Torah scrolls, Tefillin and Mezuzos
N'kuda	—lit., dot; here, small left leg of the letter Heh
Orach Chayim	—section of codified Jewish law dealing with daily religious activities and holidays
Parsha (pl. Parshios)	—selected hand-written Torah passages which comprise Tefillin
Poseik	—halachic authority
Poseil	—to make or declare ritually unfit or invalid
Possul	—ritually unfit; invalid
P'shuta	—straight (letter)
Rishonim	—rabbinical scholars of the 10th to 15th centuries
Sefer	—book
Sefer Torah	—Torah scroll
Se'iff	—paragraph
Shailas Chochom	—question to an halachic authority
Shaim Hashem	—name of G-d
Shar Hatzion	—list of sources of halachos mentioned in the Mishna Berura and Mishnas Sofrim
Shas Had'chak	—time or case of dire need
Shatnez Gatz	—Mnemonic referring to the letters in Torah (Ashuris) script which have three crowns placed above
Shelo K'sidran	—not written according to order; Torah passages, words and letters in Tefillin and Mezuzos not written according to the order in which they are found in the Torah
Siman	—chapter
Sofer (pl. Sofrim)	—scribe; one who writes Torah scrolls, Tefillin and Mezuzos
Tag (pl. Tagim)	—small stem or crown placed on certain letters in Torah script
Talmud	—same as Gemara, see above (short for Babylonian Talmud)
Talmud Yerushalmi	—Jerusalem Talmud
Tefillin	—phylacteries; selected Torah passages written on parchment and placed in leather housing and worn on the arm and the head during the morning prayers
Tipeish	—lit., foolish; here, child who cannot read the letters of the Ashuris script
Torah	—Bible, 5 Books of Moses
Uketz	—small stem placed on certain letters in Torah (Ashuris) script

74. פר"ח, פמ"ג לדוד אמת, ושאר האחרונים ולא כמהריק"ש
משנת אברהם
76. עיין בסימן ל"ב סעיף י"ח במ"ב ס"ק ע"ה
77. ופ"א כזה פסולה אפילו אם הגג רחב כפליים כירך, דפ"א פשוטה אין שיעור לרגלה, רק לכ"ף פשוטה יש שיעור לרגלה – כפלים כגג שלא תדמה לרי"ש או לרל"ת
78. ועיין בסי' ל"ב סעיף י"ח ובמ"ב שם ס"ק צ"א
79. כ"כ הפמ"ג בפתיחה שלו להל' תפילין במה שכתב "יראה לי דה"ה לשאר האותיות" וכו' עי"ש
80. בסימן ל"ב סוף סעיף ט"ז בשו"ע. ועיין בבה"ל ר"ה "כשר" לענין אות ה"א שבארנו שם דאם הראנו לחינוק והחינוק לא קרא לאות צריך עיין בזה (המעין) שם יראה שהבה"ל מסיים להחמיר כדברי השכנה"ג
81. עיין בסימן ל"ב סעיף ט"ז
82. עי"ש שם במ"ב
83. עי"ש ס' כ"ה באיזה דבר מועיל תיקון
84. עי"ש בסכ"ז במ"ב בענין זה, וגם בענין שני בצבע הדיו אחרי הכתיבה
85. ודע שהוא שכח מאוד בספרי תורה ישנות שהאותיות קופצות ונשאר רק חלודת הדיו במקומן, ואין לזה דין דיו, וכן אין לצרף רושם החלודה לשאר האות. ועיין בסעיף כ"ז במ"ב.

Dedicated in memory of
Yosef ben Yaakov
תנצב"ה

Dedicated in memory
of
Label & Fremit Mooney
תנצב"ה

39. רק שיהא נזהר בגרידתו שלא תהא בשום פעם צורת יו"ד עליה (קס"ת י"ב י"ב) כי אם כן חחר האות לכשרותו ואסור לנגוע בו (אע"פ שחזר לצורתו ע"י חוק תוכות)
40. תשובת חתם סופר סימן רס"ט
41. כל זה בברוך שאמר
42. כמו שנתבאר בסימן ל"ב וכבר צווח הפמ"ג בזמנו על זה
43. כדמוכח בספר התרומה
44. עיין בב"י בא"ב שני אות וא"ו
45. כנזכר בסימן ל"ב סעיף כ"ה
46. אע"פ שאם משך שאר האותיות לא מעכב בדיעבד
47. הט"ז ביו"ד סי' רע"ג. ע"ש שקרא לאותם הסופרים בורים ושהס"ת פסול בזה
48. כמבואר בס"י ל"ב סי' כ"ה
49. עיין בפמ"ג סי' קמ"ג ובדרך החיים בהל' קה"ת דהיכא דאיכא מחלוקת בין הפוסקים אין להוציא אחרת
50. רדב"ז סי' פ"ב ותורת חיים פ' חלק
51. ספר קהילת יעקב בסופו בהש"ת. עיין שם שכתב שגם שמע כן בשם הגר"א
52. עיין בתשובות אור ישראל ותמצא שם דעות בזה. ועיין בספר עבודת היום ולדוד אמת.
53. וכן מצאתי בהג"ה מפ' גט פשוט וכן כתב רבנו שמחה בשם החסיד ז"ל ע"ש.
54. ספר החיים וקסת הסופר
55. מ"מ לא יהיה ביניהם הפסק גדול לכתחילה שלא יהיה עי"ז הוא"ו הרבה באלכסון
56. עיין בס"י ל"ב סעיף י"ח בבה"ל ד"ה י"מ פתוחה
57. עיין שם בסעיף כ"ה בבה"ל ד"ה אות אחת
58. כמבואר בס"י ל"ב סי' כ"ה
59. והביאו הגרע"א בחידושי
60. בסימן כ"ג וכן משמע לענ"ד לכאורה מהלבוש שחזר בסוף תמונת האותיות שלו הדברים שהם לעיכובא"ל כלל אות ואות ואת זה דילג
61. שער אפרים בס"י פ"א וגן המלך ולדוד אמת
62. עיין בר"ן פרק הבונה
63. וז"ל שעיקר תמונת ראשה שהיא כו"ן עובר למעלה מ"ב צדדים אינו מעכב דבעינן רק שיהא ניכר הראש ולא יהיה קו שוה דומיא דמה שהקיל הפמ"ג בדיעבד באות ט"ת בצידו השמאלי שהיא כו"ן. ועיין לעיל בסוף אות ט"ת (כל זה לשון השער הציון כאן)
64. החת"ס בס"י רס"ה מובא בשער הציון תמונת אות ב"ת. וכ"ש כאן שלא נזכר בברוך שאמר כלל שצריך להיות עקב. כדאי לא נכח לעשות ע"י זה הפ"א שבור
65. כנזכר בסימן ל"ב סעיף כ"ה ע"ש. מיהו אם ההפסק גדול ואנו רואים שלא נשאר צורת האות כתיקונה היא פסול. אע"פ שהתינוק קורא אותו כהלכתו (רמ"א שם סעיף ט"ז)
66. הפמ"ג כתב סתם כמלא יו"ד מהירך והכוונה כאשר כתבנו דאם לאו הכי אין צורת אות עליה
67. ועיין במ"ב סי' ל"ב סי' ק"ג בזה
68. עיין קסת הסופר סימן ה' סעיף כ"ה שהיום הסופרים נהגים כמו האשכול ומושכים צואר הצרי לצד ימין וחו לא צריך למשוך מושבה לצד שמאל יותר מכנגד ראשה
69. עיין כאן בבה"ל
70. כנז"ל כוונת הפמ"ג דמה שכתב לענין קו"ף ברה"ק י"ל ניקב רגל ההיא וכו'... קו"ף רי"ש וכו'... ומה שסיים אם נשאר מירך הימין משום אחרני נקט
71. ונפסל ע"י זה
72. פמ"ג
73. פמ"ג

6. מקדש מעט ויש עוד דעות בכוונת המס
 7. האשכול בקסת הסופר סי' ה בלשכת הסופר אות ז
 8. דיני חגים נהבארו בסוף סימן ל"ו במ"ב ע"ש
 9. ודי בכך כמו שמבואר בסימן ל"ב סעיף י"ח לענין גרירת החרטום
 10. עיין בסימן ל"ב סעיף ט"ו במ"ב ס"ק מ"ד
 11. פמ"ג
 12. עיין סי' ל"ב סי' י"ח וכו'
 13. עיין שם בסעיף ט"ז ברמ"א
 14. כי יש הרבה מהראשונים שסוברים שתמונת הה"א כך. ועיין בחדושי הרשב"א על שבת דף ק"ג ובחידושי הריטב"א שם. ובר"ן בפרק הבונה ובמאירי שם. מוכח להדיא מרעחם שתמונת הה"א כך.
 15. עיין בסימן ל"ב סעיף ט"ו בהג"ה ובמ"ב שם. ועיין בחזון איש שמקיל בזה
 16. בס"י ל"ב ס"ק ל"ג
 17. עיין בתשובת בנין עולם סי' נ"ד
 18. עיין בדין ר"ש שעשהו. קצר כוא"ו
 19. כנזכר בס"י ל"ב סי' י"ח
 20. מסימן ל"ב סעיף ט"ז בהג"ה ואף שהפמ"ג מצדד להקל בזה רדי אם נשאר מהרגל כמלא אות יו"ד, הדרך החיים והשערי אפרים סתמו בהש"ע, וכ"ש אם הראו לחינוק ולא קראי לוין בודאי אין להקל בזה.
 21. עיין סי' ל"ו סי' ג במ"ב בזה
 22. עיין לעיל ציון 13
 23. עיין סי' ל"ב סי' כ"ה
 24. לפי דעת ש"ע הרב וקס"ת צד הימין של הגג המשופע יהיה קצת יותר עבה מצד השמאל s
- ח**
25. במקום ספק תשאל שאלת חכם. ועיין במקדש מעט שמפרש בענין אחר
 26. כן מוכח מנו"ב ואף שראיתי לקצת שמחמירין בזה. מ"מ יש לסמוך על זה בשעת הרחק אחרי שהשערי אפרים ולדוד אמת הביאוהו להלכה (שה"צ)
 27. צריך להזהיר הסופרים ע"ז כי תמונת הח"ת שכתבנו למעלה יש על עיקר בתלמוד ועמדו עליו גדולי הראשונים ז"ל.
 28. דעת הגאון רע"א בחידושו
 29. דהיי כלכתחילה
 30. פמ"ג בפתיחה במש"כ יראה לי דה"ה לשאר האותיות וכו'. ומזה דנקט הפמ"ג שם ירך היגיוני משום אחריני דזכר שם נקט
 31. נלמד מסימן ל"ב סעיף כ"ה ע"ש
 32. בסימן ל"ב סעיף כ"ה
 33. הבי"י בשם הגה"מ בשם הרא"ם
 34. כדמוכח בב"י בס"י ל"ו
 35. ואין להביא ראיה מהפמ"ג שכתב דבדיעבד כשר אם לא היה כוין. דאפשר שלא היה עובר מב' צדדים כוין **ט** אבל לא שהיה עגולה **ט**. וצ"ע להרא"ם וגם אולי אין ההלכה כמותו בזה. ועיין בס"י ל"ו במ"ב ס"ק ט"ו בזה.
 - 35א. עיין בנר"ב מ"ח בס"י ק"ג דמכשיר בדיעבד בלא עוקץ שמאלי
 36. לדעת ר"י אלכסנדרני המובא בב"י ח"ל הרא"ם נמצא בהגה"מ וכו' דק"ל כוותיא
 37. שם בב"י וג"כ עיין בתשובות חב"י בסימן ע"ד והובא בפ"ת ליי"ד בסימן רע"ד ס"ק ו
 38. כן הביא בספר משנת אברהם בשם בית יהודה ולדוד אמת ומעשה רוקח וקנאת סופרים

שלא כסדרן

1. נלקט מהפמ"ג ועוד פוסקים
2. דברים ו: דורשים חז"ל הפסוק "והיו הדברים..." – בהיותן יהיו – נכתבים כסדר שהם נמצאים בתורה
3. ותדע שהאבני נזר ועוד פוסקים גדולים חולקים על המשנה ברורה וסוברים שאם רק התחיל האות השני אסור לחזור לגמור האות הקודם. ואם עשה כן נקרא שלא כסדרן.
4. דהשתא לקולא אמרינן שיכול לתקן אח"כ משום שעיקר הדברים בסדר נכתבו ששם אות עליה אפילו בלי תיקון. כ"ש לחומרא ששם אות עליה והיו שלא כסדרן. ועיין בסימן ל"ב סעיף כ"ה.
5. כדאמרינן בגמ' מנחות דף כ"ט
6. רק באותיות שעטנו ג"ץ ועיין לקמן באות גימל
7. כמבואר בסימן ל"ו בט"ז ובסימן ל"ב במ"א
8. וכן בררנו להלכה. עיין סי' ל"ב סעיף כ"ה במ"ב סי' קכ"ב
9. אמנם אפילו הגרע"א יודה לפסול היכא שההפסק נראה מרחוק ושלל ויעיל קריאת התינוק בזה. עיין בענין זה בסימן ל"ב סי' כ"ה בבה"ל ד"ה "מכירם"
10. כן כתב בבה"ל בסי' ל"ב סי' כ"ה ד"ה "אות אחת"
11. אע"פ שלפני המשכת הבי"ת התיבה נחלק לשתיים ע"י גרירת הוא"ו.
12. אך – צריך להשיג שלא תתקלקל צורת הבי"ת בשום פעם. שאם ימשוך תחילה את הגג העליון שלא כפי הצורך הרי תתקלקל צורתה **בבית** אף שאח"כ ימשוך גם את הצד התחתון ותחזור לצורת הבי"ת **בבית** הרי תהא שלא כסדרן. לכן צריך לעשות ההוספה במעט מעט. קצת כאן וקצת כאן עד כדי הצורך (לשכת הסופר סימן ט' ס"ק ה)
13. ולא דמי למוקף גימל ששייך רק בתחילת הכתיבה

חוק תוכות

1. דיני חוק תוכות ג"כ שייך בס"ת ומגילה
2. עיין בסימן ל"ב סעיף ט"ז ברמ"א

מוקף גימל

1. מהפמ"ג
2. דיני מוקף גימל ג"כ שייך בס"ת ומגילה
3. עיין סי' ל"ב סי' י"ג
4. גמ' מנחות דף כ"ט לפי ר"ת שפסקו כוותיה רוב הפוסקים
5. כדכתיב "וכתבתם..." ודרשו חז"ל שצריך כתיבה תמה. זאת אומרת שכל אות צריך להיות נפרד מחבירו
6. עיין סי' ל"ב סי' ט"ו
7. דלא כט"ז שמקיל בזה
8. מותר לעשות גג הבי"ת קו צר יותר כי אין שיעור לעובי האותיות וכל שנשאר שריטה דקה כשר (מ"ב סי' ל"ב סי' ל"ז – לדוגמא **בב**)
9. דיני נגיעות באותיות של שם השם נמצאים בש"ע סי' ל"ב סי' כ"ז ועיין שם.
10. אם נגע באות אחר יש אומרים להחמיר אם לא בשעת הצורך (עיין בסי' ל"ב סי' י"ח בבה"ל ד"ה "ואם גרר") אמנם היום הסופרים נוהגים להקל בדבר

צורת האותיות

1. בסימן ל"ב סי' כ"ט באשל אברהם
2. מספר כתיבה חמה ופשוט
3. פמ"ג בסימן ל"ב במ"ז סי' כ
4. עיין לקמן בדין אות נון כפופה ובכ"ז בא"ב שני אות וא"ו
5. פמ"ג בפתיחה להלכות תפילין

משנת תמנת את מ' ועין ומאופ' פשוטה צדי' וז' פשוטה ודינדים **ספחים**

אחילנו גמ"מ וכו' ל"ג מ"ה פ"ה . ואם לא משה הקדוש רק
 ק' שום עיין למיל סוף אות א"ף :

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אות ק"ף יהיה ט) גגה שזה וזג קסן ל"ל על גגה צדד שחלל על פנים
לכחלהלס ויעשה האון דק כדי שלא יקלקל בזה פמוס

ביאור הלכה

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ימין ולמסע חשמי ואדדים ויסהום אותה לגמרי ונגה למעלה ימים
(ג) להחלה עובר להחן לנג שחלל כשיעור גג הארץ :

צורת אורח עינין
אורח עינין (יג) אורח רמב"ן ג' מנין וי"ד וסוהים קצת כלפי חמלה
(יד) לחמלה וגופם פתחים כעמידה ד' קצת (דס)
מחשבה הרבה חלמסון לא יכיר יכול להסמך אורח אחר אל עינין
אם יודמן) ובה הים זיין עומדה ג' בשון ונועצה פריסה ו' לחסה
מחלה ויפשה עיל רלס כהיין ג' מנין. וינין לעיל כדוף אורח ח' לחסה
אם נעט רמב"ן ויחז' מחקס דיבורס. ותולד ויחז' שלל יעטו כהאסים
אם נעט ונדיפמן א' נעטו א' ביח כחוס כהערה א' מחזי גריס
אם נעט לקמן כסוף אורח עינין כהערה עס :

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שער הציון

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ובחזירותיו (חבר נ) לבחמה אחרי מרובות בלתי"ת ולא פגולת כרי"ם
ואז"ל נשוחה על עקב כמו ב' ד' קח נ) פסחים פוח חדר. והקדוקה שבהוכה
לא סתם פסחים לגבה ללא חדר. ויחסי"ת חלק כ' בלוי ד' שחדס
כינוי יצירת הריב מעל ס"פ"ט כימים שפארל ט. ולא ירמיהו
מגב ויהר חסורי הגג ואם נגע בגבה אפילו גיעה דקה כחוס שפטרס
עולה אפ"ס פסחיתון יודע שחור א"ל כדלעיל כסיון ל"ג
ס"ה י"ט י"ט. ולא סתם הקדוקה נגד אפלט נגד אלא נגד סופה בל"ד
שחלל ואם עשה בחלש"ת פסולת וצריך להקדם דהיינו לגררה ולהפחידה
בסופה ואם ככה הדיבור שחל"ת ואין יכול להקח משום שאל כסדרן
כ' יצור בגג שיכאט שחם לגרול ובמקום שחם היקון אז ילנו בזה פסול
בגון סה"כ בחלש"ת הכינים אלא יצורו נגד יסיה שחם שיכאט חזי י"ט
(הכסיר ו) בלל היקון כ' י"ט כרבה מהרסא"ס שפטרס שפחמות
כ"ל כ"ט מין בחזרותי הרשב"ם א"ל שנה כ"ט ונחזיתו"ת ארסי"ס
פס ובגרס"כ הכדום מחדש על מחרות דף כ"ט ובג"ל כ"ט ככאוס ובחזיתו
ואחרי ובחזיתו אר"ץ סידפס מחדש על שנה כ' ככאוס ס"ט שוחה
לכדי"ת מחדש שפחמות הכ"ס ק"ל. וסחה נגדל חיסום הקדוקה.
הקדוקה סתם להחלטה קדק למעלה ובכזה קדק למעלה כעין י"ד וסחיה
לבחמה שפחמה קדק למטה. ולדד ימין ולא לגד שחלל פן מחדש לחי"ן
ואחרי הקדוקה לא יפחום ג"כ מחורב י"ד כ"ט שחון כהחחון פלה
ולחי"טובלס האו אפי' דיעבד וכלעיל"ת ל"ג ספ"י בגר"ם כ"ט בח"ט
וצריך להחזיר סופרסיום שפכילין בזה מחד וילי ד"ט ספ"י היקון חסי"ת
אפילו בח"ט א"ס כהחחון קוראל בל"ס ואין בזה משום שאל כסדרן
דומ"ל דמ"ס שפכילי הפמ"ג להקון כ"ל שפחוט א"ס פשלו מרובות להאפי"ן
דיו פלוי י"ט. כ"פמ"ג בסיון ל"ג מ"ל ל"ג מחפכמ"ל כ"ט צריך לריות
הקדוקה בסופה שזה דוקא לירך ימין או אפילו א"ס שפחמה בחלש"ת
סיך ש"ד קח שיהיה בזה שיעורה דהיינו כחלל י"ד ובג"ל ועין בחס"ו
בגין עולם בסיה"ל י"ד וסכ"ס נרשס דהיינו לקח"ט כ' קריאלת החיטון ועי'
לקח"ן בגין ר"ס שפחמה קדק סוי"ל.

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שער הציון

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מופריזם

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עוד חיוס מעל פאג' מדיי סקת גיל בעקדדיס נספך דיקונסרס ע"ס :

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