The Chicago Center
Mishna Berura Digest
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ל"ב סעיף ל"ג-ל"ה

Overview

Siman 32 Seif 33:

The margins should be uniform without one line ending within the margin and another line ending beyond the margin. At the very least one should be careful that three letters should not go out of the margin but it would not be invalid if they did.

- Even a single letter should not extend beyond the margin. (M.B. 147)
- Although there are opinions that maintain that as long as the majority of a word is not beyond the margin it is acceptable but Shach asserts that one should be stringent and Elya Rabba adds that one should be more stringent with *tefillin* since the margin is narrow. (M.B. 148)
- B'dieved, even if one wrote an entire word beyond the margin it is valid as long as the word is not read as part of the next column. (M.B. 150)

Siman 32 Seif 34:

Two letters that form a whole word should go beyond the margin.

Siman 32 Seif 35:

The letters of Hashem's name must be within the margin and they should not extend out of the margin at all.

- Later authorities maintain that *b'dieved* it is acceptable if some of Hashem's name extends beyond the margin but if it is possible to fix the error one must do so. Other authorities, however, maintain that even *b'dieved* the name of Hashem may not extend beyond the margin. (M.B. 153)
- The agreement of the Poskim is that suffixes to Hashem's name may, *b'dieved* extend beyond the margin. (M.B. 153)
- Even a single letter of Hashem's name and perhaps even a majority of that name may not extend beyond the margin. (M.B. 154)
- If Hashem's entire name extends beyond the margin, *b'dieved* it is acceptable but other authorities disagree and contend that even the entire name of Hashem may not extend beyond the margin. (M.B. 154)

Halacha Highlight

Writing Hashem's name beyond the margin

Shulchan Aruch Siman 32 Seif 35

אותיות השם צריך שיהיו כלם בתוך הדף

The letters of Hashem's name must be entirely within the margin

In explaining this *seif* Mishnah Berurah records two disagreements and in both cases R' Akiva Eiger adopts the stringent position. Shulchan Aruch writes that all the letters of Hashem's name must be within the margin. Mishnah Berurah (ס"ק קנ"ג) references Magen Avrohom who cites earlier authorities who maintain that this requirement is *l'chatchila* but *b'dieved* if letters from Hashem's name extend out of the margin it remains valid. Rav Akiva Eiger, however, aligns himself with the Poskim who maintain that even *b'dieved* letters from Hashem's name may not extend outside of the margin. Another disagreement recorded by Mishnah Berurah (ס"ק קנ"ד) is whether it is acceptable for the entire name of Hashem to extend out of the margin. Bnai Yonah maintains that *b'dieved* it is acceptable if the entire name of Hashem is outside of the margin but Rav Akiva Eiger again adopts the stringent position and contends that this is also unacceptable, even *b'dieved*.

The basis for the different opinions is that there are two different issues. One issue is called *teliyah* – literally – hanging – and it involves writing words between the lines of the text. A second issue is writing text beyond the margin. According to Bnai Yonah these two issues are the same, therefore, just like Shulchan Aruch (יו"ד סי' רע"ג סע' ו) rules that one could add Hashem's name between the lines, so too, one may write Hashem's name in its entirety out of the margin. Magen Avrohom maintains that the second issue is more lenient than the first. He writes that although one may not add part of Hashem's name between two lines it is acceptable for part of Hashem's name to be beyond the margin. Rav Akiva Eiger is of the opinion that the second issue is more stringent than the first. Even though it is permitted for Hashem's entire name to be added between the lines it is prohibited to write Hashem's entire name beyond the margin. Similarly, just like writing part of Hashem's name between two lines is not acceptable, so too, one may not write part of Hashem's name beyond the margin.

Stories to Share

Maintaining the Margins

ש"ע סי' ל"ב, ל"ד: "לא יכתוב חוץ לשיטה ..."

A certain inexperienced sofer had almost completed writing his parshios when he realized that he had a problem. He had filled up too much of the klaf by writing with too much space and there was hardly enough room to write the remaining words of the parshah. He had learned that writing letters over the margins of the rest of the columns written on the klaf was a bad idea and should be avoided, as we find on today's amud, but he was at a loss about what he could do.

After much consideration he hit upon a new notion. He figured that the only feasible option was to add the letters a bit before the margin in the beginning of the last sentence. Although the Shulchan Aruch states that one should not add to the end, it does not discuss the beginning, so presumably this is not a problem. Perhaps it is permitted l'chatchilah and is therefore better than adding words over the margin at the end of the line.

When the Imrei Shefer, zt"l, was consulted regarding whether the beginning of the line was better than the end he replied in the negative. "Some actually hold that it is worse than adding letters to the end of the line and that any leniencies regarding the end do not apply at the beginning. Others argue and rule that the halachah is that one may add the same as at the end of the line, b'dieved.

He concluded, "It is certainly not better to add a word to the beginning of the line than to the end. And according to some it is much worse. It is therefore better to add to the margin at the end of the line."

אמרי שפר, כלל ט"ז אות ג'