

מדביק אדם תורה נביאים וכתובים כאחד –

A person may attach together as one; כתובים and תורה נביאים

OVERVIEW

is of the opinion that one can have the entire תנ"ך in one scroll. explains תוספות why this is not in contradiction with another ruling.

anticipates a difficulty: תוספות

אף על פי שאי אפשר שלא יתן נביאים וכתובים על גבי תורה¹ –

Even though (if he attaches the entire תנ"ך together) **it will be impossible not to place the כתובים and תורה נביאים on top of the תורה -**

ובמגילה בפרק ב' (דף כז,א) משמע דאסור להניח –

And in the second פרק of מגילה it is indicated that it is forbidden to place תנ"ך atop of תורה; so how is this permitted?

responds: תוספות

הני מילי בשתי כריכות אבל כשהן מדובקין יחד אינו גנאי:²

When is this so (that תנ"ך cannot be placed upon a תורה) if it is **in two** separate scrolls; **however when** the תנ"ך **is attached together there is no shame** if the תנ"ך is on top of the תורה.

SUMMARY

One may not place a תנ"ך scroll on top of a תורה scroll; but if it is all one scroll there is no concern that the תנ"ך is atop of the תורה.

THINKING IT OVER

When writing the entire תנ"ך in one scroll (according to ר"מ), is it better to have the תורה on the outside or the תנ"ך on the outside?³

¹ When he turns the scroll to read תנ"ך, inevitably parts of the תנ"ך will encircle the תורה (assuming that the תורה is the beginning of the scroll; otherwise the תנ"ך is continually atop the תורה). See 'Thinking it over'.

² Presumably it is not a גנאי since the only way it is possible to study the תנ"ך is by scrolling it around the תורה; however by two כריכות there is no need to place the תנ"ך atop the תורה, therefore it is forbidden.

³ See בגמ' ד"ה מדביק.