



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Kuf Tes Vuv

PEREK KOL KISVEI -- PEREK SHISHA ASAR

MISHNA

- All "Sifrei Kodesh" (whether it is a Sefer Torah, Nevi'im or Kesuvim) may be saved from a fire on Shabbos (and we don't care if a lot of work must be exerted to do so, and we allow them to be carried out into a "mavui" (the area into which a number of neighboring courtyards open up into) even if there is no eiruv there, which normally would not be permitted to carry into).
 - This is so whether these scrolls are read from in the Beis Medrash (Torah and Nevi'im used to read the Haftorah) or not (Kesuvim).
 - [Rashi's second p'shat is that Kesuvim may not be read on Shabbos at all, for the reason given below.]
 - This is so even if the scrolls are written in languages other than lashon hakodesh.
 - Sefarim, even if written in other languages, need "g'niza" (to be buried) if one doesn't want them anymore.
 - Kesuvim are not read because the **Rabanan** were concerned that people would only read those interesting books instead of learning practical halacha (and because the people worked all week, this was their one chance to learn).

GEMARA

- If the sifrei kodesh are written in languages other than lashon hakodesh, **R' Huna** says they may not be saved from a fire on Shabbos and **R' Chisda** says that they may be saved.
 - According to those who say that one may read from such seforim, all agree that they may be saved. The machlokes is according to the shita who says that one may not read from such seforim. **R' Huna** says they may not be read so there is no need to save them. **R' Chisda** says they must be saved because allowing them to burn would be disgracing them.
 - **Q:** Our Mishna says that seforim written in any language may be saved!? **A:** **R' Huna** says that the Mishna needs to be amended as can be proven from the next piece of the Mishna, which says that such sefarim need "g'nizah". Now, if they may be saved from a fire, surely they need "g'nizah"! Therefore, **R' Huna** would say that the Mishna needs to be amended as follows: Nevi'im and Kesuvim may be saved only when they are written in lashon hakodesh. If they are written in another language, they may not be saved, but they still need "g'nizah". **R' Chisda** says, the Mishna means to say: Nevi'im and Kesuvim, written in any language may be saved. And, even if they become unusable, they need "g'nizah".
 - **Q:** A Braisa says, sefarim written in any language may be saved from a fire!? **A:** **R' Huna** will say that the Braisa follows the opinion that such sefarim may be read, according to which all hold they may be saved.
 - **Q:** A Braisa says, sefarim written in other languages may not be read but may be saved from a fire!? **A:** The machlokes between **R' Huna** and **R' Chisda** is actually a machlokes among Tana'im, and this Braisa follows **R' Chisda's** view, but **R' Huna** has other Tana'im who share his view. We see this in a Braisa that says, sefarim written in any language may be saved. **R' Yose** says they may not be saved. **R' Yose** said, **Aba Chalafta** once found **R' Gamliel Biribi** who was reading from a Sefer Iyuv written in another language. **Aba Chalafta** told him, I remember when your grandfather, **R' Gamliel**, stood on the "Har Habayis", took a Sefer Iyuv written in another language and had a builder bury it under a row of bricks! Upon hearing that, **R' Gamliel Biribi** had the sefer put in g'nizah.

R' Yose the son of R' Yehuda says that **R' Gamliel** did not have it buried under the bricks, he poured a bowl of clay on top of it to bury it.

- **Rebbi** asked: 1) where could he have gotten clay on the Har Habayis? 2) How was he allowed to destroy it directly? Rather, one must leave them to wear away on their own and then bury them.
 - We see from this Braisa that **R' Huna** can follow **R' Yose**, and **R' Chisda** can follow the Tanna of the last Braisa that we brought down (we can't necessarily say that the **T"K** and **R' Yose** in this Braisa argue in the same machlokes as **R' Huna** and **R' Chisda**, because we can say that they argue as to whether these sefarim may be read or not, and not in the machlokes of **R' Huna** and **R' Chisda**).
- A Braisa says, brachos which were written down (e.g. a siddur, which was not allowed to be done in those times) or a "kimaya" (amulet with Names of Hashem written inside) may not be saved from a fire on Shabbos (although they contain the Names of Hashem). The **Rabanan** therefore said, one who writes brachos is like one who burns the Torah (because these must be left to burn). There was a person who was rumored to write these things. **R' Yishmael** went to see if this was true. When the person heard he was coming, he took the written brachos and threw them into water to destroy them. **R' Yishmael** said, destroying them was worse than writing them in the first place.
- The **Reish Galusa** asked **Rabbah bar R' Huna**, if sefarim written in lashon hakodesh are written with inferior ink which will fade, may one save those sefarim from a fire on Shabbos? On the one hand, this is written in lashon hakodesh so it should be saved, but on the other hand it is written in inferior ink and in that way is maybe on a lower level than one written in good ink even if it's written in another language? He said they may not be saved. The Reish Galusa asked, but **R' Hamnuna** brought a Braisa that they may be saved? He answered, if there is a Braisa, then we should follow it.
 - The Braisa referred to says that only a Megilla must be written in "d'yo" – the best ink. It seems that all other sefarim may be written with inferior inks as well. If they may be written like that, we can assume they may be saved like that as well.
- **Q: R' Huna bar Chaluv asked R' Nachman**, if there are less than 85 letters remaining in a worn out Sefer Torah (like the parsha of "Vayehi binso'ah ha'Aron"), may it be saved from a fire or not? **R' Nachman** said, why don't you ask about the parsha of "Vayehi binso'ah ha'Aron" itself – if that's what is written, may it be saved? **R' Huna** said, that parsha has the Name of Hashem, so even without 85 letter it surely may be saved. My question is when less than 85 letters are spread out throughout the Torah and there is no Name of Hashem written anymore, may it be saved? **A:** He answered, it may not be saved.
 - **Q:** A Braisa says if an Aramaic phrase in the Torah ("Yigar Sa'hadusa") is written in lashon hakodesh it may be saved on Shabbos. That is less than 85 letters and it still may be saved?! **A:** That is talking about when writing those letters completes the count to 85, but not just that phrase alone.
 - **Q:** Do these 85 letters need to be together, or even if they are spread throughout the Torah they may be saved? **A: R' Huna** says they must be together. **R' Chisda** says they may even be spread out.
 - **Q:** The Braisa says if the letters can be *gathered* to reach 85 letters, it can be saved. This means that they are scattered?! **A: R' Huna** will say that Braisa means there are words that are spread around. But, if there are 85 individual letters, even the Braisa would agree that it cannot be saved.
- A Braisa says, the parsha of "Vayehi binso'ah ha'Aron" is enclosed in the Torah to teach that it truly belongs elsewhere. **Rebbi** says, that is not correct. Rather, it teaches that it is significant enough to be a complete sefer on its own.
 - When **R' Yonasan** said that there are 7 sefarim to the Torah, that would follow **Rebbi** (who says that Bamidbar up to the parsha of "Vayehi binso'ah ha'Aron" is one sefer, "Vayehi binso'ah ha'Aron" itself is a second, and the rest of Bamidbar is a third. When added to the other 4 sefarim, there are 7).
 - The **T"K** of the Braisa is **R' Shimon ben Gamliel** who says that this parshah is destined to be moved to its proper place. It was only inserted where it is, to separate between the 2

aveiros that were done (the people complaining for meat, and the people complaining about the difficulty of travelling). In truth, it belongs in the parsha that describes the formation of how the Yidden travelled.