Introduction to פרק ששה-עשר – כל כתבי הקדש

This passed on several foundations: One of the מבק is based on several foundations: One of the מבק is based on several foundations: One of the מבק is based on several foundations: One of the מבק is based on several foundations: One of the מבק is based on several foundations: When a fire breaks out that does not in any way threaten human life or limb, there is no permission to directly extinguish the fire on שבת understood that a person will naturally become focused on his possessions that stand to be destroyed in the fire and, as a result, is likely to forgot that it is שבת or the prohibition of extinguishing. This may lead to him directly extinguishing the fire. As a result, name a make a sire against unrestricted evacuation of possessions in such a case. This decree only applies to the location presently aflame – not to an area which may (or even will) become enflamed. This decree applies even in an area which is permissible to carry on שבת on שבת or the prohibited מבריבנון. There are numerous suggestions offered how to cope with a fire, including

- 1. Expanding the number of permissible items for removal, either by involving neighbors or by making several trips;
- 2. Causing indirect extinguishing גרם כיבוי which is permitted
- 3. Allowing a non-jew to voluntarily extinguish the fire

Each of the final 2 points leads to a tangential משנה #7 –indirect "causation" #8 –work done for us by a non-Jew

2.16.1

וכל שכן בשטרי הדיוטות) →116b (משנה או)

וּ וַיְהִי בִּנְסֹעַ הָאָרֹן וַיֹּאמֶר מֹשֶׁה קּוּמָה **ה'** וְיָפֵצוּ אֹיְבֶיךּ וְיָנַסוּ מְשַׂנְאֶיךּ מִפְּנֶיךּ: וּבְנֵחֹה יֹאמֵר שׁוּבָה **ה'** רְבְבוֹת אַלְפֵי יִשְׂרְאֵל: *במדבר י, לה-לו*2 וַיְּקְרָא לוֹ לָבָן **יְבֶּר שְׂהָדוּתָא** וְיַעֻלָּב קָרָא לוֹ גַּלְעַד: *בראשית לא, מז*3 הַכְּמוֹת בָּנְתָה בִּיתָהּ **הְצְבָה עַמּוּדִי, שְׁבְּעָה**: *משלי ט, א*4 **וַיְּהְי הָעָם פְּמְהָאֹנְנִים וַע בְּאָזְנֵי ה'** וַיִּשְׁמֵע ה' וַיִּשְׁמֵע ה' וַיִּחָר אֲפּוֹ וַתִּבְעַר בָּם אֵשׁ ה' וַתּאכל בִּקְצֵה הַמַּחֲדָה: *במדבר יא, א*5 **וִיִּסְעוּ מֵהַר ה'** דֶּרֶךְ שְׁלשֶׁת יָמִים וַאֲרוֹן בְּרִית ה' נֹסֵעַ לְפְנֵיהֶם דֶּרֶךְ שְׁלשֶׁת יָמִים לְתוּר לָהֶם מְנוּחָה: *במדבר י, לו*

- I. משנה או permission to save כתבי from a fire
 - a. Whether or not: they are read from (תורה ונביאים) or not read from (כתובים)
 - b. Language: even if written in any language → also require גניזה
 - c. Note: reason for not reading ביטול בית המדרש כתובים
- II. Translated texts: dispute ר' חסדא about saving them (dispute only if hold that they may not be used for קריאה)
 - a. הונא may not save them since they may not be used for reading
 - i. משנה: "אין קורין בהם", but only if written in לה"ק, but only if written in
 - 1. Yet: even if written in another language, still require גניזה
 - b. אי may save them there is still a degradation of כתבי הקדש involved, even if they may not be used
 - i. משנה :משנה →written in any language
 - 1. Yet: even the eroded remains require גניזה
 - c. Note: according to authority that allows public reading from them, they agree that they may be saved
 - d. Challenge (to בריתא: (רב הונא rules that even if written in other languages, are saved from the fire on שבת
 - i. Defense (לרב הונא): this authority holds that they may be used for reading
 - e. Challenge (to ברייתא): explicit ruling in ברייתא that even though they may not be used for reading, they are saved
 - i. Defense (לרב הונא): the matter is itself a dispute among תוספתא שבת יד:ב in תנאים
 - 1. א"ק they are saved (אברי: 444 XZW444) כתב עברי: 1. לי"ק
 - 2. היוסי not saved (story about ר"ג not saved (story about ד"ג not saved (story about ד"ג not saved (story about ה"ג חזקן
 - 3. *ד' יוסי בר יהודה* they didn't bury it under a brick but under mortar
 - 4. הר was no mortar on הר הבית and we aren't allowed to destroy them
 - a. Rather: we allow them to erode
- ii. Therefore: the dispute ר' הונא/ר' חסדא replicates ר' יוסי (may not be read →not saved) vs. ברייתא above III. ברייתא are not saved חוספתא שבת יד:ג) are not saved (ר' ישמעאל)
 - a. Even though: there are שמות and passages from תורה, are not saved, but should be allowed to burn
 - i. Therefore: we regard people who write שורפי מורה" as "שורפי תורה"

- IV. דיי ג question of ריש ב"ר הונא if written on anything but די (non-permanent) but in הח"ל are they rescued?
 - a. Non-transitive: to dispute ר' הונא/ר' חסדא
 - i. הונא: might say that since this is Hebrew, it is saved;
 - ii. π''' 7. might say that since this is non-permanent ink, it isn't saved
 - b. Answer (רבה בר רב הונא): not saved
 - i. Challenge: ר' המנונא which ruled that they are saved (conceded point)
 - 1. בדיי only difference between מגילה is that מגילה must be written in אשורית, on a scroll and בדיו
 - a. Implication: other ספרים, if written in any other ink, are valid (→are rescued on שבת)
- V. ימתן 's response to question about rescuing a ס"ת that has less than 85 letters left (due to erosion, for example)
 - a. Response: why not ask about מרשת ויהי בנסוע (the model for "85 letters") which was missing a letter?
 - i. Answer: in that case, it is obviously saved, as there are 2 שם ה') there (v. 1)
 - b. Ruling (אזכרות): not saved (if no אזכרות)
 - i. Challenge: מקרא rules that מקרא written in סרגום or vice versa or כתב עברי are rescued from fire on שבת
 - 1. And: certainly תרגום which is the Masoretic text (e.g. עזרא, דניאל and in תרגום v. 2 which is 9 letters!)
 - a. Answer: that just counts towards the 85 letters; but insufficient to warrant rescue on its own accord
 - c. Question: do the (minimum of) 85 letters need to be in one place or even if they are dispersed throughout the σ " σ
 - i. *ד' הונא*: must be in one place
 - ii. $\pi''7$: even if dispersed
 - 1. Challenge (to "π"): ruling that if a "σ" is eroded and there are only 85 letters left we rescue it
 - 2. Defense (π''') on behalf of π'''): he allows for dispersal, as long as there are complete words
- VI. Tangent: discussion of special status of פרשת ויהי בנסוע (with נונים הפוכים bracketing it)
 - a. פרשה indicates that the פרשה is out of place
 - i. Identification of רשב"ג ה"ק", who maintains that this פרשה will be eventually be moved to its proper place
 - 1. Proper place (במדבר ט n: where their travels are described (פרשת דגלים)
 - 2. Reason for placement: to interrupt between two פורעניות (vv. 4-5)
 - b. ספר identifies it as a separate ספר, per v. 3