

Daf Review – Shabbos 115

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16th Perek Kol Kisvei

Mishna: All holy scrolls may be saved from a fire on *Shabbos* whether they are ready publicly (*Neviim*) or whether we do not read from them (*Kesuvim*); even if written in any language other than *lashon hakodesh*. These scrolls should be hidden and not treated disrespectfully. Why don't we read from *Kesuvim*? Because of neglect of the *beis medrash* (their interest in reading the stories of *Kesuvim* would be instead of heading to a halacha shiur).

Gemara: Scrolls written in any language, not *lashon haKodesh* according to the **Tanna** who says we may not read from them. **R' Huna:** We may not save them from a fire because we do not read from them. **R' Chisda:** we save them so as not to be a degradation.

Q1 against **R' Huna:** Our *Mishna* says we save them? A1. If the *Mishna* says we can save them, why does it then go ahead and say they should be hidden away?

Clarification of the *machlokes* between **R' Huna** and **R' Chisda** in understanding the *Mishna*. **R' Huna:** We may save scrolls whether read (*Neviim*) or not read (*Kesuvim*) as long as they were written in *lashon haKodesh*. If they are written in any other language, you may not save them, but they do require being hidden away. **R' Chisda:** We may save scrolls whether read (*Neviim*) or not read (*Kesuvim*) even if they are written in any language and the decayed parchment should be hidden and treated respectfully.

Q2 against **R' Huna**. *Baraisa:* We are written in Aramaic or any other language we may save them? A2. This **Tanna** is of the opinion that translations may be read.

Q3 against **R' Huna**. If they are written in different languages, even though they may not be read, we save them? A3. This is a *machlokes Tannaim*: **Tanna Kamma:** scrolls of any language we may save them. **R' Yose:** We may not save them. This is a fundamental *machlokes* as to whether one is permitted to read a scroll in a different language.

Story: **Abba Chalafta** visiting **Rabban Gamliel B'Ribbi** with an Aramaic translation of *Iyov*.

Berachos (like *Shemona Esrei*) and amulets, although they contain *pesukim* and *Hashem's* name, should not be saved from a fire on *Shabbos*. From here *Chazal* said, "those who write down *berachos* are comparable to someone who burns a *Torah!*" Story with **R' Yishmael** catching the man who ran an illegal *seforim* business and who destroyed *berachos*.

Q. **Reish Galusa** to **Rabbah Bar Rav Huna:** If scrolls were written in *lashon haKodesh* with paint, red pigment, gum or copper sulfate (ink not normally used to write a *Sefer Torah*) would they be saved in a fire? A. **Rabbah bar Rav Huna:** we do not save them because they do not endure. Q. But **R' Hamnuna** said we do save them? A. If that is the version you have, then that is the version you have.

There is no distinction between *seforim* and *Megillas Esther*, except that *sefarim* are written in any language, but *Megillas Esther*, needs to be written in *ashuris*, parchment and with ink (*doyo*). This indicates that other scrolls can be written in other inks. This is also a *machlokes*.

For a *Sefer Torah* to maintain its identity, it must have 85 letters that are kosher and intact like the section of *Vayhi binsoa haAron*. If it does not have 85 intact letters and does not have *Hashem's* name, it does not have identity as a scroll. Can we save this from a fire on *Shabbos* or not? The *gemara* says you cannot save this on *Shabbos* because it does not have identity of *Sefer Torah*. Q. We have a *Baraisa* that says that anything written in a scroll has *kedusha* even without 85 letters? A. The Aramaic words count toward the 85 letter minimum.