

OVERVIEW of the Daf

1) Trimming vegetables when Yom Kippur falls on Shabbos (cont.)

A Baraisa is cited supporting R' Yochanan's position permitting the trimming of vegetables when Yom Kippur falls on Shabbos.

Two related incidents are retold.

הדרן עלך אלו קשרים

2) MISHNAH: The Mishnah discusses issues related to scrolls containing books from Tanach.

3) Saving translations of Tanach from a fire

R' Huna and R' Chisda disagree whether it is permitted to save a translation of Tanach from a fire according to the opinion who holds that translations may not be used for public readings. According to R' Huna they may not be saved since they may not be used for public readings and according to R' Chisda they may be saved since to prevent them from being disgraced.

After two unsuccessful challenges to R' Huna's position the Gemara presents a challenge that forces R' Huna to at least admit that there is a dispute amongst Tannaim on the issue.

4) Blessings and amulets

A Baraisa rules that one may not save blessings that were written down or amulets from a fire. Furthermore, it was considered an offense to record them since they could not be saved.

5) Saving Scriptures

The Reish Galusa asked Rabbah bar R' Huna: If Scriptures were written in Hebrew but with an inferior type of ink may it be saved from a fire on Shabbos? He explains how the question is relevant whether one holds that translations could be saved or not.

Rabbah bar R' Huna replied: It is prohibited but the Reish Galusa invoked a ruling in a Baraisa that indicated that it may be saved.

R' Huna bar Chaluv asked R' Nachman: Is it permitted to save a Sefer Torah that no longer retains eighty-five intact letters or Names of Hashem?

R' Nachman responded: It is prohibited.

R' Huna and R' Chisda dispute whether the eighty-five letters must be together or even scattered. R' Huna's position that they must be together is unsuccessfully challenged.

6) פרשת ויהי בנסוע

A Baraisa records a disagreement as to why the parsha of ויהי בנסוע is marked off. ■

Gemara GEM

Getting All Fired Up

כל כתבי הקדש מצילין אותן מפני הדליקה וכו'

Perek כל כתבי הקדש teaches the laws of saving items from being burned in a fire on Shabbos. On the one hand, our sages realized that if a person is given an unlimited license to save everything he can possibly grab, the person would invariably be driven to try to extinguish the flames, which is a Torah violation of מכבה. This is why the halacha put a finite limit on what a person is allowed to salvage from a fire. Once this quota of clothing and food is met, the person may not remove anything more from the burning building, even if the particular situation allows the time and conditions to retrieve more.

On the other hand, our sages were lenient to allow saving holy scrolls from a burning building. It is permitted to remove a Torah scroll, for example, to a domain which is normally rabbinically restricted. This is the topic which the first Mishnah discusses.

It is interesting to note that the sages put limits on a person regarding his property pulled from a fire in a building, whereas in other cases we find the opposite. If a person is traveling up to the last minute before Shabbos, and he fails to make it to the city, what should he do with the valuables he is carrying? The Gemara (153a) rules that a Jew in this predicament may instruct a gentile who may be traveling with him to bring the items into the city for him. This is normally a violation of "amira l'nochri – telling a non-Jew to do a melacha for a Jew on Shabbos", but in this case our sages allowed it, being that they felt that if the Jew would have no recourse, he might carry the items into the city himself. The Rishonim deal with this apparent inconsistent approach of the halacha to a Jewish person who is faced with a risk to his property. By a fire we limit him although he is not doing any melacha, but by carrying into the city as Shabbos begins, we are lenient.

Ramban and Rashba answer that in the case of being caught outside the city as Shabbos begins, the person already has the money in his pocket. We are sensitive to the difficulty of taking it out and throwing it away. The halacha is concerned that a person may have a problem doing this, so it gives him an option of asking a gentile to carry it for him. By the fire, though, the person has nothing in his hand. It is simply a question of grabbing things to save them. Here, if the chance would be available, we are afraid a person may forget himself and douse the flames. This is why we put a firm control on the situation and only permit the person to proceed with restraint. ■

HALACHAH Highlight

Fires that are definitely not life-threatening

כל כתבי הקדש מצילין אותן מפני הדליקה

As a general rule, one may not directly extinguish a fire if it poses *absolutely no threat to life* even if he stands to lose his entire fortune.

Saving possessions (in the case of a fire that is not life-threatening)

The Sages, in their profound wisdom and understanding of human nature, recognized that people often panic in sudden emergencies, and act rashly.

This is especially true with respect to a person's worldly possessions. In the panic and confusion of the moment, one is liable to forget himself, and transgress a Melocho M'deoraisa if not emotionally restrained. It is likely that one's total engrossment with saving his possessions will cause him to forget completely that it is Shabbos, and in a panic, he will douse the flames or do other forbidden acts. To protect the sanctity of Shabbos in such emergencies, the Sages imposed severe limitations, forbidding one from saving his possessions in a fire. Therefore:

1. One may not take possessions from the house or building to the street (even if there is a city-wide Eruv), but he may bring them to his fenced-in backyard.
2. One may not save all of his food, but only what he needs for the remaining Shabbos meals. (However, others may save any unlimited amount.)
3. One may save clothes by wearing them two or three at a time (even where there is no Eruv). He may repeat this by returning many times.

These restrictions apply only to the owner and his family. However, friends and neighbors may save any possessions without restriction, although the owner may not ask them to do so on his behalf. In fact, whatever the neighbors save technically belongs to them. However, one who refuses to return the items is not praiseworthy.

If there are Seforim and Mezuzos that may burn

Distinctive INSIGHT

Being Proper to Papa

אמר רבי יוסי מעשה באבא חלפתא שהלך
אצל רבן גמליאל בריבי

Rabbi Yosi was the son of Rabbi Chalafta. The halacha (Yoreh De'ah 240:2) rules that a person is not allowed to call

his father by his proper name, neither during the father's lifetime nor after he dies. This precipitates the question of Rabbi Akiva Eiger, how could Rabbi Yosi refer to his father by his proper name by saying, "There once was a story about my father, Chalafta..."

The Bi'ur HaGr"a (Yoreh De'ah 242:15) cites our Gemara as a proof for the opinion of Rashi (Sanhedrin 100a)

who says that if a person speaks about his father, but he adds an accolade of prominence (i.e. Rabbi), he is allowed to then mention his father's name. Here, when Rabbi Yosi called his father by the title "אבא", this was actually a title of importance. This is why Rabbi Yosi was permitted to speak about his father using his actual name. ■

REVIEW and Remember

1. How did Rabbah get his household to stop preparing for after Yom Kippur too early?
2. What did R' Gamliel do with his translation of Sefer Iyov (two opinions)?
3. Why are those who write down brachos comparable to one who burns a Sefer Torah?
4. Under what circumstances could a Sefer Torah with less than eighty-five letters be saved?

One may not put out a fire directly (in cases that are clearly not Pikuach Nefesh) even to save Seforim (Torah scrolls or books) and Mezuzos. However, one is permitted to tell a non-Jew to put out the fire.

Based upon this principle, it is the accepted custom to instruct a non-Jew directly to put out any fire, since almost every home has Seforim that are too numerous to remove safely and are consequently in danger of being destroyed in a fire.

Example:

- One may run to a non-Jewish neighbor and tell him to put out the fire in his unoccupied rural home, or ask him to call the fire department.
- One should not call the fire department himself to save the Seforim if there is no question of Pikuach Nefesh.

In all instances, once the fire department arrives, they may be allowed to put out the fire and save any possessions.

Saving a Sefer Torah, Tefillin, Siddurim etc.

Although saving one's ordinary possessions is prohibited, he may save his Sefer Torah, Tefillin and Seforim and bring them out to his enclosed yard or property. If there is no Eruv, he may ask a non-Jew to take it out, or to put out the fire to save these holy items from destruction. ■

1 The 39 Melachos, by Rabbi Dovid Ribiat, pages 795-796. Used with permission of the author.

