



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

Shabbos Daf Ayin

HAYODE'AH SHEHU SHABBOS

- **Q:** Why, in the first case of the Mishna, where he is unaware that it is Shabbos and does many melachos is he chayuv only one chatas, but, in this case, when he is unaware that these melachos are assur he is chayuv a chatas for each av melacha? **A: R' Safra** explains, when he is unaware about Shabbos, and he is told that it is Shabbos, he will stop doing the melachos that he is doing, but if he is told that the particular melachos are assur on Shabbos, he will not stop doing them because he thinks it is not Shabbos. Therefore, he brings one chatas because he is making only one mistake – regarding the day being Shabbos. On the other hand, if he knows that it is Shabbos but doesn't know the melachos are assur, if he is told that they are, he will stop. If he is told that it is Shabbos, he will not, because he doesn't think he is doing anything wrong. Therefore, he must bring a chatas for each av melacha group that he does, because he is making a separate mistake regarding each melacha.
 - **Q: R' Nachman** asks, what **R' Safra** says is not right. There is truly no difference between the two. One stops doing melacha when he finds out it is Shabbos because he knows the melachos are assur. It's not just about Shabbos. It's about the day being Shabbos and the melacha being assur! **A: R' Nachman** therefore says, when he is unaware of Shabbos he has made one mistake and therefore brings one chatas. When he is unaware of the melachos, he has made several mistakes and therefore brings several chataos.

CHAYUV AHL KOL MELACHA U'MELACHA

- **Q:** From where do we know that each melacha necessitates its own chatas (even when they are performed in one period of unawareness)? **A: Shmuel** says, the pasuk says "Michalilehah mos yumas". Although this pasuk refers to a melacha done b'meizid, it is not needed for that case and we can use it to teach us something about a shogeg. The double lashon – "mos yumas" – teaches that there may be many punishments (i.e. many chataos) needed for a single shogeg.
 - **Q: R' Nosson** learns this concept from the fact that the melacha of lighting a fire is singled out by the pasuk from all the other melachos. Why doesn't **Shmuel** learn it from there as well? **A: Shmuel** says lighting a fire was singled out to teach that there is no death penalty for the melacha of lighting a fire, like **R' Yose** says. Therefore, it is not available for **R' Nosson's** drasha.
 - **Q: R' Yose** learns this concept from the words of the pasuk "V'asah mei'achas mei'heina". He says this teaches that one can be oiver on one Shabbos and be chayuv many chataos because he performed many melachos. Why doesn't **Shmuel** learn this from here like **R' Yose**? **A: Shmuel** says those words are not to be expounded like **R' Yose** expounds them.
- **Q: Rava** asked **R' Nachman**, what if someone is unaware that the day is Shabbos and *also* unaware that the melachos are assur on Shabbos, is he chayuv only one chatas or multiple chataos? **A: R' Nachman** answered, since he was unaware that it was Shabbos, he only has to bring one chatas.
 - **Q:** He was also unaware with regard to the melachos, so he should need a separate chatas for each!? **A: R' Ashi** says, we look to see if he stops doing the work when he is told it is Shabbos or when he is told that the act is a melacha. Based on his behavior we can decide if he should bring one chatas for Shabbos or many chataos for the melachos.
 - **Q: Ravina** asked, he doesn't stop for one reason over the other! He stops for both reasons – it is Shabbos and these melachos are assur on Shabbos!? **A:**

Rather, he holds that there is no difference, and therefore, in either case, he will only be chayuv one chatas.

- **Q:** A Mishna says that there are 39 “avos melachos”. The Gemara explains, the reason the Mishna stated the number 39 (we could just count the list of avos melachos that the Mishna goes on to mention) is to teach that although there are many more than 39 prohibited melachos, they all fit into 39 groups (avos melachos) and therefore, the maximum number of chatas that can potentially have to be brought is 39 (if someone is over each of the 39 melachos groups). This makes sense if we say that one who is unaware of Shabbos and the melachos is chayuv a chatas for each melacha, then this Mishna is discussing exactly this case. But, if we say that only one chatas must be brought in that situation, that would mean the only way he would have to bring 39 chatas is where he knows it is Shabbos and he does all of the melachos b’shogeg. This makes sense according to **R’ Yochanan**, because the person can be aware of Shabbos by knowing that all 39 melachos are prohibited, and can still be chayuv a chatas by not realizing that these melachos carry a kares penalty. However, according to **Reish Lakish**, who says that one is only chayuv a chatas if he was unaware that the act was prohibited, how is it possible that someone is aware of Shabbos but unaware of all 39 melachos? In what regard is he aware of Shabbos? **A:** He holds like **R’ Akiva** who says that the halacha of techumin is D’Oraisa, although not one of the 39 melachos. So he is aware of Shabbos with regard to the din of techumin, but not with regard to any of the 39 melachos.
- **Rava** says, if one cut produce off the land, and then ground the produce, each melacha having been done to produce the size of a dried fig (which is the minimum size needed to be over the melacha), because he was unaware that the day was Shabbos, although he was aware the melachos are assur on Shabbos; and then he did those same two melachos, but this time he was aware that it was Shabbos but was unaware that the melachos were assur; and he then became aware of the mistake he made by doing the first set of melachos and separated a chatas for that (he only needs one chatas because he was mistaken about Shabbos, not about the melachos), and then became aware of the second set of melachos that he mistakenly did, the halacha is that the chatas he brings for the first set of melachos exempts him from needing a pair of chatas for the second set of melachos that he did (the chatas for the first cutting and grinding exempts the second cutting and grinding even though that second set really should need 2 chatas). However, if he first became aware of the second set of melachos that he did and separated 2 chatas for that, the chatas for the second cutting will exempt BOTH melachos that were done in the first group, but the grinding of the second group will need its own chatas.
 - **Abaye** says, that where he becomes aware of the second set of melachos first, the chatas for the cutting exempts the first set of cutting and grinding, and once it exempts that first grinding, IT EXEMPTS THE SECOND GRINDING AS WELL. The second grinding gets “pulled along” together with the first grinding (which itself had been pulled along by the first cutting), since they are the same named melacha.