



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

Shabbos Daf Kuf Nun Daled

- **R' Zvid** had the following version: **Rami bar Chamma** says, if one leads a loaded animal on Shabbos b'shogeg he is not chayuv a chatas, but if done b'meizid he is chayuv s'kila.
 - **Q: Rava** asks, a Mishna says that one is chayuv s'kila for doing something that if done b'shogeg would make him chayuv a chatas!? **A:** The Mishna says that anything that carries a chatas liability if done b'shogeg, will carry the s'kila death penalty if done b'meizid. However, this doesn't mean that there can't be a chiyuv s'kila for an act that b'shogeg will not bring a chiyuv chatas.
- **Rava, the brother (some say the father) of R' Mari bar Rachel** said that **R' Yochanan** said, one who leads a loaded animal on Shabbos b'shogeg is not chayuv a chatas (because we learn out from avodah zarah that he is patur since he did not do a melacha himself), if it is done b'meizid he is not chayuv s'kila (because the Mishna says one is chayuv s'kila for something that he is chayuv to a bring a chatas for when done b'shogeg, and he is not chayuv a chatas here), and he is not even chayuv malkus for transgressing a "lav", because the warning in the pasuk which says not to do melacha serves as the warning for someone who does the melacha b'meizid as well (i.e. when he does the melacha himself, not with his animal), in which case he would be chayuv s'kila, and the rule is that a warning that may lead to the death penalty cannot also lead to malkus.
 - Even according to the view that such a warning may lead to the malkus penalty, in this case all would agree that no malkus is given, because the pasuk says "You...and your animals". The Torah is teaching that there is a difference between the person doing a melacha himself, and having his animal do a melacha – namely that there is no malkus for having one's animal do a melacha.

HIGI'AH L'CHATZER HACHITZONA

- **R' Huna** said, if the animal was carrying glass keilim, he may bring pillows, place them underneath the animal, undo the straps on the animal and let the glass fall onto the pillows (so that they don't break).
 - **Q:** Our Mishna said he may take off the non-muktzeh items by hand! Why does he need to let the glass fall to the ground?! **A: R' Huna** is discussing the glass keilim used for blood-letting, which have no other use and are therefore muktzeh.
 - **Q:** By placing the glass on the pillow, he is making the pillow assur to move on Shabbos, thereby removing its utility, which one may not do on Shabbos?! **A:** He is discussing small bags of these glass utensils. He lets them fall onto a pile of pillows, and without touching the glass, he lets it slide from pillow to pillow until it falls onto the ground. In that way the pillows will not remain assur for the entire Shabbos.
 - **Q:** A Braisa says that if an animal is carrying "tevel" produce or pieces of glass on Shabbos, the owner must untie the loads and have them fall to the ground – even though the glass will break. We see that one can't use pillows to prevent the glass from breaking!? **A:** The Braisa is discussing large pieces of glass which are destined to be cut down to use for windows. Since they stand to be broken, there is no major loss if they break when they hit the ground and that is why we are not allowed to use pillows to prevent them from breaking.
 - The Braisa is mashma that it is talking about such pieces of glass because it compares the glass to "tevel". Just like there is absolutely no use for "tevel" on Shabbos, we must be talking about glass which has absolutely no use on Shabbos.

