



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

### Shabbos Daf Samach Ches

#### PEREK KLAL GADOL -- PEREK SHEVI'I

##### MISHNA

- A "klal gadol" ("great rule") was said regarding Shabbos:
  - One who forgets about the establishment of Shabbos and therefore does many melachos on many Shabbosos, is chayuv only one chatas.
  - One who knows about the establishment of Shabbos and did many melachos on many Shabbosos (he forgot it was Shabbos), he is chayuv one chatas for each Shabbos.
  - One who knows that it is Shabbos and did many melachos on many Shabbosos, he is chayuv one chatas for each "av melacha" (all toldos of a particular av are included as one av melacha) that he did (even if he did the av melacha many times, he is only chayuv one chatas on it, since there was never a period of awareness of the aveira).
  - If one does many melachos of the same category (all under the umbrella of one av melacha) he is only chayuv one chatas.

##### GEMARA

- **Q:** Why does the Tanna call these rules a "klal gadol"? You can try and answer that the reason is because we have another Mishna that mentions another "klal" about Shabbos which only has 2 rules, so therefore, the "klal" in our Mishna, which has more rules, is the "klal gadol". This would also explain why the Mishna about Shmita also says "klal gadol" because there too there is another "klal" stated with less rules than the first one. However, this is problematic, because regarding Ma'aser there are two "klal"s, and the one with more rules is NOT referred to as "klal gadol"? **A: R' Yose bar Avin** said, Shabbos and Shmita, which have avos and toldos, can be said to have a "klal gadol". Ma'aser which does not have avos and toldos is not said to have a "klal gadol".
  - **Q: Bar Kappara** had a version of a Braisa which said "klal gadol" by Ma'aser as well. Since there are no avos and toldos by Ma'aser, why is it called a "klal gadol"? **A:** The Gemara gives a new reason why it is called klal gadol. Shabbos is called klal gadol because the punishment of Shabbos is greater than the punishment of Shmita: hilchos Shabbos apply to things attached and detached from the ground, whereas Shmita applies only to items attached to the ground. Shmita is called a klal gadol because its punishment is greater than the punishment of Ma'aser: hilchos Shmita apply to food of people and food of animals, whereas Ma'aser applies only to food of people. **Bar Kappara**, who says that Ma'aser is also called klal gadol says that the punishment of Ma'aser is greater than that of Pe'ah, because Hilchos Ma'aser apply to figs and vegetables, whereas Pe'ah does not.
- **Rav and Shmuel** say, that when our Mishna says one "forgot about the establishment of Shabbos" it refers to a child who was raised among goyim or a convert who lives among goyim, both of who were never aware of the concept of Shabbos (although the Mishna says "forgot", it doesn't actually mean that). However, if someone was initially aware of the establishment of Shabbos and then forgot about the establishment of Shabbos, he would be chayuv a separate chatas for each Shabbos.

- **Q:** The Mishna says that if one *forgot* about the establishment of Shabbos he is chayuv only one chatas?! **A:** It means that he never knew about Shabbos.
- **Q:** If this is true, why does the next part of the Mishna say that if knows of the establishment of Shabbos (but forgot the day was Shabbos), if he does many melachos on many Shabbosos he is chayuv one chatas for each Shabbos? The Mishna should say a bigger chiddush, that one who had originally known of the establishment of Shabbos and has since forgotten the entire concept of Shabbos is chayuv a chatas for each and every Shabbos (even though the intervening weekdays don't act as a period of knowing because he isn't even aware of the concept of Shabbos), and surely one who knows of the establishment of Shabbos would be chayuv one chatas for each and every Shabbos (because the intervening weekdays act as a period of knowing that it was Shabbos, because he knows that once a week Shabbos arrives)?! **A:** When the Mishna says that one knows of the establishment of Shabbos, it actually means that he knew about it *and then forgot about it*, which is exactly what we asked that the Mishna should say.
- **Q:** If this is true, it would mean that if someone remembers the establishment of Shabbos and forgot that the day was Shabbos, and did many melachos, he should be chayuv a chatas for each and every melacha that he did. If so, why does the next part of the Mishna that says one is chayuv a chatas for each melacha say that we are referring to where the person remembered it was Shabbos on that day but did many melachos? It should say a bigger chidush that he is chayuv a chatas for each and every melacha even if he didn't remember that the day was Shabbos (as long as he knew of the establishment of Shabbos)?! **A:** The Gemara changes the whole explanation of the Mishna and says like we thought originally, that the first part of the Mishna is discussing where one originally knew of the establishment of Shabbos and later *forgot* it. **Rav and Shmuel** are adding, that one who *never knew* of the establishment of Shabbos has the same din as one who knew about Shabbos and then forgot it.
- **R' Yochanan and R' Shimon ben Lakish** say, that our Mishna is referring *only* to where one originally knew of the establishment of Shabbos and then forgot about it. However, if one never knew of the establishment of Shabbos, he is fully patur from bringing any chatas.
  - **Q:** A Braisa says: "There is a "klal gadol" regarding Shabbos: one who forgets about the establishment of Shabbos and does many melachos on many Shabbosos is only chayuv one chatas. An example of such a person is a child who was raised among goyim or a convert who lives among goyim, both of who were never aware of the concept of Shabbos. **Munbaz** argues and says that such a person (who never knew of the establishment of Shabbos) would be patur from having to bring any chatas. He explains that one is only chayuv a chatas as a "shogeg" when he had some knowledge prior to committing the prohibited act." We see the Braisa says NOT like **R' Yochanan and Reish Lakish**?! **A:** They hold like **Munbaz** who says that such a person is patur from bringing any chatas.
  - **Q:** Why does Munbaz hold this way? **A:** The Torah teaches a "hekeshe" from one who does avodah zarah "b'shogeg" to one who does so "b'meizid". The Torah teaches that just like one who does so "b'meizid" had knowledge of the aveirah, so too one who must bring a chatas for doing so "b'shogeg" must have had knowledge of the aveirah at some point.
  - **Q:** What do the **Rabanan** who argue on **Munbaz** learn from this hekeshe? **A:** They say the hekeshe comes to teach that just like avodah zarah is an aveirah that one is chayuv kares for violating it b'meizid and is chayuv a chatas for violating it b'shogeg, so too, all other aveiros in the Torah (the pasuk says "Torah Achas" to say that this should be compared to all other halachos in the Torah), one is only chayuv to bring a chatas for violating it b'shogeg if a b'meizid violation would carry the kares punishment.