



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

Shabbos Daf Samach Tes

- **Q:** According to **Munbaz**, who says that one brings a chatas even if he had knowledge of the halacha while he was violating it, in what way is he a "shogeg"? The Torah says that a chatas is only brought for a shogeg?! **A:** He is a "shogeg" in the respect that he didn't know that this aveirah carries a chatas obligation with it for a shogeg violation. That lack of knowledge is enough to label him as a shogeg. The **Rabanan** say, lack of knowledge of this aspect does not render one a shogeg.
- **Q:** According to the **Rabanan**, in regard to what halacha does the person have to be unaware so that he be labeled a "shogeg"? **A:** **R' Yochanan** says if he is unaware of the kares punishment for the particular aveirah, even though he is aware that the aveira is a "lav", he is labeled as a shogeg. **Reish Lakish** says he is a shogeg only if he was not aware that the act was prohibited.
 - **Rava** explains that **Reish Lakish's** shita is based on a pasuk that says "Asher lo sei'asenah v'asheim". Which he says means that the chatas must be brought only if he was unaware that the act was prohibited.
 - **R' Yochanan** uses that pasuk like **R' Shimon ben Elazar** in a Braisa, to teach that only someone who would have stopped doing the aveirah if he was told that it is prohibited brings a chatas for doing the aveirah b'shogeg. However, one who would continue doing the aveirah, even when told that it is prohibited, does not bring a chatas for having done the aveirah b'shogeg.
 - **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 oiver each of the 39 melachos groups). The only way this can happen is if someone 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**, 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.
- There is Braisa that says: If one knows it is Shabbos and that the melacha that he did is prohibited, he is a meizid. If he doesn't know it is Shabbos or that the melacha he did is prohibited, he is a shogeg. If he is aware of one but not the other, or if he is aware that it is Shabbos and that the melacha is prohibited, but he is not aware that the melacha can lead to a chatas obligation, he is also a shogeg and is chayuv a chatas. This Braisa clearly follows **Munbaz**.
- **Abaye** says, even **R' Yochanan** agrees, that with regard to the chatas that is brought for swearing falsely, the chatas is brought only if he was unaware that he had made the oath at the time that he was violating the oath (it's not enough that was not aware of the chatas obligation when he violated the oath).
 - **Q:** This is obvious that **R' Yochanan** would agree in this case. He only argues that if one is not aware of the kares penalty the person is a shogeg. Here, there is no kares

penalty!? **A:** We would have thought that since this chatas is different than all others (there is no kares liability for swearing falsely), maybe he is considered to be a shogeg for not knowing about the chatas penalty as well. That's why **Abaye** felt is necessary to tell us that **R' Yochanan** would agree in this case.

- **Q:** A Braisa says that the case of shogeg for swearing falsely about the past is where someone swore and wasn't sure whether his swearing falsely carries a chatas penalty. This is contrary to what **Abaye** just said!? **A1:** This Braisa follows **Munbaz**. **A2:** This follows the **Rabanan** and this refutes what **Abaye** just said - **TEYUFTA**.
- **Abaye** says, even **R' Yochanan** agrees, that with regard to a non-Kohen having eaten Terumah, he is only obligated to add a fifth if he was unaware of the prohibition during his eating (e.g. he didn't know that he was eating Terumah). However, if he knew he was eating Terumah and was unaware that this aveirah carries a "death by the hands of Heaven" penalty, he need not give the additional fifth.
 - **Q:** This is obvious that **R' Yochanan** would agree in this case. He only argues that if one is not aware of the kares penalty the person is a shogeg. Here, there is no kares penalty!? **A:** We would have thought the death penalty takes the place of the kares penalty, and just like **R' Yochanan** says one who is unaware of the kares penalty is considered a shogeg, the same should be when he is unaware of the death penalty. That's why **Abaye** felt is necessary to tell us that **R' Yochanan** would agree in this case.
 - **Rava** disagrees with **Abaye** and says that **R' Yochanan** would say that the death penalty takes the place of the kares penalty and paying the additional fifth takes the place of bringing a chatas. Therefore, if he is unaware of the death penalty, he would have to give the additional fifth (which takes the place of a chatas).
- If one was traveling in the desert and does not know what day Shabbos is: **R' Huna** says, he counts 6 days and holds the 7th day as Shabbos (like when Hashem created the world, first came 6 days then came Shabbos). **Chiya bar Rav** says, he observes the next day as Shabbos and then counts six days (like Adam Harishon who first had Shabbos and then counted 6 days).
 - **Q:** There are 2 Braisos which seem to say that one first counts 6 days and then observes Shabbos!? **A:** **TEYUFTA of Chiya bar Rav, TIYUFTA**.
 - **Rava** said, if a person is in this situation, every day he may only do enough work to keep him alive (because each day may be the true Shabbos) and on his Shabbos he can do no work at all.
 - **Q:** If he can do no work, should he be left to die on his Shabbos?! **A:** The day before his Shabbos he can do enough work for 2 days.
 - **Q:** Maybe the day before his Shabbos is the true Shabbos?! **A:** Every day, including his Shabbos, he is allowed to do enough work to survive. The way he makes that day recognizable as Shabbos is by making Kiddush and Havdalah.
 - **Rava** says, if he knows how many days ago he set out on his journey, but doesn't remember what day of the week that was, he may do melacha that entire day of every week, since he surely did not set out on a journey on Shabbos.
 - The chiddush is, that one would think that people don't set out to travel on a Friday either, and therefore he should be able to do work all day on the day of the week that he left and the following day. **Rava** teaches us that sometimes people do set out on Friday (if the caravan is leaving then).

HAYODE'AH IKUR SHABBOS

- **Q:** From where do we know the halacha that sometimes one is chayuv only one chatas for doing melachos on many Shabbosos and sometimes he is chayuv a chatas for each Shabbos individually? **A:** **R' Nachman in the name of Rabbah bar Avuhah** explains, one pasuk says "V'shamru Bnei Yisroel es HaShabbos" – a singular observance for many Shabbosos. Another pasuk says "V'es Shabbosai Tishmoru" – one observance for each Shabbos.

R' Nachman bar Yitzchak says that the psukim should be expounded in the opposite way. The first pasuk refers to one observance for each Shabbos, and the second pasuk refers to a singular observance for many Shabbosos.