

34.3.5

16a (משנה י) → 17a (סיום הפרק)

- I שבתות of one אב on several תולדות which are מלאכות regarding ר"א's question of י משנה י
- a ד"א liable for each, ק"ו from נדה (if he has multiple ביאות with one נדה, liable for each) which has only 1 איסור
- b ד"ע has 2 prohibitions – on him and on her unlike שבת which is unilateral
- i ד"א with (prohibited) קטנות disproves that; unilaterally אזהרה, yet multiple חטאות
- ii ד"ע are dissimilar; they will grow into age of accountability, unlike שבת
- 1 ד"א בהמה is a counter – never will be accountable, yet there are multiple חטאות
- 2 ד"ע בהמה is the same question as ד"ע
- II Clarification (רבא): ר"ע was asking two questions: אב and liability for multiple שבתות חיוב על תולדות במקום אב
- a ד"א he was asking about שבת זדון and שגגת מלאכות – is each שבת considered חלק
- i And: he rejected ר"א's position (for multiple חיובים) to both
- ii Proof: ז"א, שבת, which cannot be ר"א (per rule that no liability for אב in תולדת במקום אב (but not per שבתות))
- 1 and: rule about שגגות – if he forgot מלאכות on multiple שבתות, liable for each אב (but not per שבתות))
- 2 therefore: ר"ע was clear about שבת שגגת (days between are a מחלקת); question was about מלאכות שגגת
- b ד"א he was asking about מלאכות זדון and he accepted ר"א's answer
- i But: he was clear that שגגת מלאכות doesn't generate multiple חיובים – separate שבתות are not like גופין מוחלקים
- c ד"א חסדא he was clear that in case of מלאכות שגגת ושבת זדון, each שבת is like a separate body – multiple חיובים
- i But: his question was about שבת שגגת – are days between a מחלקת
- ii And: he accepted ר"א's ruling that the days between are מחלקת ידיעה (i.e. ר"ע hold that both שגגות allow for multiples)
- iii Proof: ידיעה לחלק=ימים) שבתות (but not on separate העלמות 2 letters in 2 ר"ג - תוספתא שבת יא:יו
- 1 But: in another ברייתא ר"ג, ר"ע rules that 2 letters over 2 שבתות is חיוב
- 2 assumption: ר"ג agrees with ר"ע
- 3 resolution: exempt with שבת זדון (days between are לחלק ידיעה); liable with מלאכות שגגת, as זדון מלאכות שגגת, אין ידיעה לחצי שגגת
- 4 but: רבא's approach doesn't allow for פטור with either שגגת (days between not a לחלק ידיעה, שבתות are not גופין)
- 5 ד"א follows ר"א → he sees שבתות as separate bodies and the two שבתות don't merge for חיוב
- (a) Challenge: ר"ג "agrees" with חכמים → he disagrees elsewhere (in a parallel case)
- (b) Can't be: about לחצי שיעור ידיעה, as ר"ג agrees with him (in re: כתיבה)
- (c) Proposal: אחת על האריג (when all מלאכה is done before שבת and final piece to make it כשעור is done on שבת)
- (i) Rejection: ר"א finds liability there as well (no disagreement)
- (d) Rather: must be יוסי ר"ר dissent from חכמים - if you take ½ שיעור out to one ר"ר and the other to other ר"ר
- d Testing approaches against out משנה י ר"א's proof from נדה – only works if his question was about מלאכות שגגת; if שבת, the proof should've used "נדות" (answer: there was a version of the response in which he used "נדות")
- i Challenge (to ח"ח): what are the "intervening days" parallel in נדה?
- 1 Answer: if she was טובלת between ביאות – all in one העלם-state.
- ii Challenge to ח"ח: why did ר"א respond with "קטנות" (plural)?
- 1 Answer: he meant קטנות as a generic category, not necessarily multiple גופין
- III Alternate version of entire interaction (רשב"א): ר"ע's question was about נדה and ר"א's answer was from שבת
- a Question: multiple ביאות with one wife who is נדה within one העלם
- b Answer: multiple חטאות ק"ו from שבת, which has only 1 אזהרה (unliteral); then נדה, in which both are מזהרין ק"ו – מזהרין
- i ד"ע dissimilar – שבת has multiple means of violation
- ii ד"א disproves that – only one means of violation, yet multiple liabilities for multiple ביאות
- 1 ד"ע dissimilar – קטנות are distinct גופין, unlike his wife (נדה)
- 2 ד"א בהמה disproves that, as it is one animal yet there are multiple liabilities for multiple ביאות
- (a) ד"ע same question applies to בהמה as to נדה