

34.3.5

16a (משנה י) → 17a (סיום הפרק)

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