

דף יומי הלכה שבת עא

Someone who harvested and grinded, in a state of forgetfulness that it was שבת, but knew the מלאכה he was doing were אסור to be done on שבת, is חייב one חטאת for all his מלאכות. This person then did more harvesting and grinding, but this time, while he realized it was שבת, he forget that these were מלאכות and would be חייב on each מלאכה. This person was then informed about the מלאכה of קוצר that he transgressed, while not realizing that it was שבת, he brings one קרבן חטאת for the harvesting, and this קרבן covers everything, and even if he is informed afterwards about the other מלאכות he has transgressed, he need not bring more קרבנות. However, if he was informed first about the קצירה he had done while knowing it was שבת, yet not realizing that קוצר was a מלאכה, and he then brought a קרבן חטאת for that מלאכה, the קרבן covers the harvesting he did while he knew it was שבת, and the harvesting and grinding he did while he forget it was שבת, but does not cover the grinding he did while he knew it was שבת, but did not realize that grinding was אסור, and when he is informed about that transgression, he brings another קרבן חטאת.

One who ate two כזיתים of חלב in one period of forgetfulness (that it was אסור), and the first of these violations became known to him, and he subsequently ate a third piece of חלב, in the same period of forgetfulness as the second one (but not the first, as he has already been informed). He then brought a קרבן חטאת on the first that he had been made aware of, the קרבן covers the first and second piece he ate (since they were eaten in the same period of forgetfulness), but not the third (a different period of forgetfulness), and when he becomes aware of his eating it, he is חייב another חטאת. One who brought a קרבן for the third piece, the קרבן covers the third piece and the second piece (since they were in the same period of forgetfulness), but not the first. If he brings a קרבן on the second piece of חלב that he ate, this covers all three, as both the first was in the same period of forgetfulness as the second, as was the third, even

though the first and third were in different periods of forgetfulness.

If someone harvested half a גרוגרת, while forgetting it was שבת yet knowing that קוצר is a מלאכה on שבת, then harvested a second half, while forgetting that קוצר is a מלאכה on שבת, yet forgetting that it is שבת, he is חייב to bring a קרבן חטאת as these two acts are מצטרף.

The הלכה of שגגת האוכלים is that if one ate foods of the same type in one period of forgetfulness, even if it is over many days, he is only חייב one קרבן. For example, a person who ate חלב three days in a row. If it became known to him between each eating, then he is חייב a קרבן for each act of eating. One who ate half a כזית of חלב, in one period of forgetfulness, and in that same period ate another half כזית but in a different dish, he is חייב a קרבן. One who ate a כזית of דם, חלב and פיגול in one period of forgetfulness, brings a קרבן for each one. If one ate half a כזית of one of the aforementioned items, and second כזית of a different one of the aforementioned items, he is not חייב a קרבן חטאת.

One who ate one כזית of חלב after another in one period of forgetfulness, and was then notified that he had eaten a כזית of חלב and was then notified that the second כזית that he ate was also חלב, he brings two קרבנות. However, if he was told about both כזיתים at the same time, he brings one קרבן.

One who ate a כזית and a half in one period of forgetfulness, then was informed that one כזית (of that כזית and a half that he ate) was חלב. he then went on to eat half a כזית of חלב, the second half he ate is not מצטרף with the remaining half of the first כזית and a half.

Knowledge of forbidden events sets the amount of קרבנות one is required to bring. For example, many מלאכות performed in one state of forgetfulness, is one קרבן.