

Daf Review- Shabbas 4  
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**Gemara:**

Discussing responsibility of *Hilchos Shabbas* violations *b'Mezid* (intentional) or *b'Shogeg* (unintentional).

Abaye asks: Does the hand have independent status from the body (to cause a person to be liable)?

Rav Nachman says yes, the distinction exists in a case where a person returns his hand back to his own home vs. transfers his hand into another person's home. If returned to the same home, it is permitted but prohibited if extended to another home. The reason for this decision is based on whether the intention of transferring something out of a person's home is actualized or not.

Rav Bibi bar Abaye says: If person places dough on the side of an oven to bake (Rabbinic violation) can he remove the dough before it actually bakes (violating biblical prohibition), which results in a *chatas* obligation (Rav Ashi resolves saying this case is not *chatas/b'shogeg*, rather *skila*(stoning)/*b'mezid*)?

1. A person is not obligated if he was unaware that he was baking when he put the dough on the oven and removed it (i.e., *b'shogeg*).
2. A person who was unaware and then became aware of his actions prior to baking is not is only obligated if the act was completed with full intention (i.e., *b'shogeg*).
3. A person who starts to bake intentionally, then does *tshuva* prior to it baking, is considered intentional, and obligated for *Skila* (stoning), not *Chatas* offering (i.e., considered *b'mezid*).
4. A person is intentionally doing an act of an *avera l'shma*, a sin in order to save another person from completing an intentional act of *malacha* on *Shabbas*, is not permitted in *Hilchos Shabbas* (i.e., not applicable). **Inspiration:** *Siyata D'shmaya* Queen Esther did this for us today/*Purim*.

**Halacha:** the Shulchan Aruch says that a person is permitted to violate a rabbinical prohibition in order not to violate a biblical prohibition.

**Mishnah**

A poor man standing in the public domain and extends his hand/basket into homeowner's home and puts it into the hand of the homeowner. The pauper is obligated for Stoning.

One who throws an object from a private domain to another private domain by travelling through the public domain. Rabbi Akiva holds that he is obligated since it crosses the airspace, and when an item crosses airspace it is as if it rests in the public domain. The Rabbanan say not obligated, because it is not as if the object came to rest. (*Maklokes Tanaim* where we derive the laws of throwing).

**Gemara:**

Why? A person is only obligated for *Hotzah* if they both lift and place down an object that is an area of at least 4 by 4 *tephachim* (hand breadths), and a hand is not as big as these dimensions. Furthermore everyone agrees an object higher than 10 *tephachim* is *makom patur* (an exception) and is exempt.

We learn the *halachas* of handing an object from the boards of the *Mishkan* in *Bamidbar* that were handed from wagon to wagon which was 10 *tephachim* above the ground, and this was prohibited.

Rebbe says a person throws an object in the public domain and lands in a private domain the size of a *ziz* – a small protrusion - is obligated.