

1 We must first review two sets of rules:

העלם אחד - If a person does the same עבירה בשוגג multiple times, without realizing in between that he had committed an עבירה, it's called העלם אחד, which means, he did them all in a single state of forgetfulness. When he finally realizes - presumably at one time, that he did all these עבירות בשוגג, a single קרבן can atone for all of them.

2 However, if he realizes what he had done, before violating the עבירה בשוגג a second time, he requires a separate קרבן for each violation.

3 Second, as we've learned in recent דפים, there are two scenarios of שוגג.

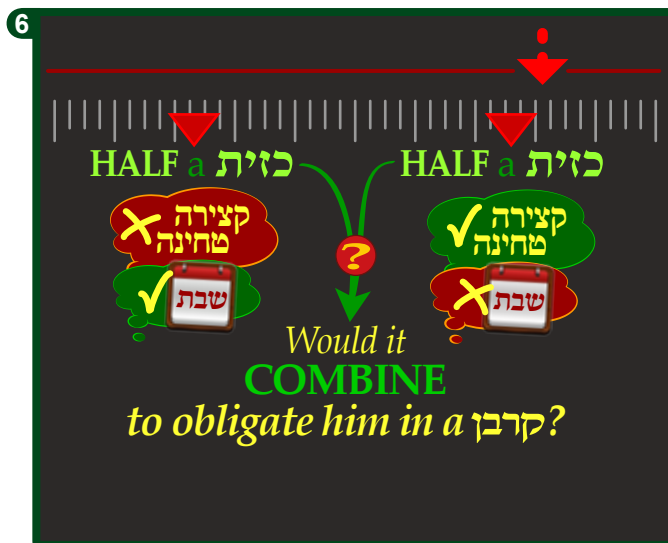
- 1- שגגת שבת וזדון מלאכות - One does many מלאכות of שבת not realizing it is שבת, even though he's aware that these מלאכות are אסור to do on שבת. He brings a single קרבן.
- 2- זדון שבת ושגגת מלאכות - He knows it is שבת but does not realize that the various מלאכות are forbidden - he is obligated to bring a separate קרבן for each מלאכה.



4 Now, our shiur began with the following scenario:
 קצר וטחן כגורגרת בשגגת שבת וזדון מלאכות -
 If a person does two קצירה - טחניה and מלאכות - grinding - without realizing that it is שבת, but with the knowledge that these מלאכות are אסור on שבת, which would require only one קרבן for both מלאכות.
 Later in the day - without remembering what he had done earlier וטחן כגורגרת בודון שבת ושגגת מלאכות
 He repeats the same two מלאכות while realizing that it is שבת and forgetting that these actions are אסור, which would require two קרבנות.
 If he first remembered the first violation which obligates him to bring one קרבן for the double violation of קצירה וטחניה, and then remembered the second incident which theoretically obligates him in two קרבנות - If he then brings the קרבן for the first קצירה וטחניה, it also atones for the second קצירה וטחניה, because they were all done אחד בהעלם.
 If he first realized the second violation, which requires two קרבנות - one for קצירה and one for טחניה - and then remembered the first incident which requires only one קרבן for קצירה וטחניה - and he brought one קרבן for the second קצירה וטחניה, this קרבן will exempt him from a קרבן for both the first קצירה וטחניה and the first טחניה.

5 The logic is as follows:
 This קרבן for the second קצירה also atones for the first קצירה, because they are the same אסור done אחד בהעלם. By virtue of the concept of גרידה - גרידה the קצירה draws along the טחניה, and atones for it as well, because the first קצירה וטחניה require only one קרבן, since they were done with שבת שגגת.
 However, the אמוראים debate whether, once the first טחניה is covered through גרידה, it also draws in, and atones for, the second טחניה by virtue of גרידה - This is אב"י's opinion.
 While רבא ultimately agrees to the general concept of גרידה, he holds that גרידה דגרידה, a secondary גרידה, would not work.
 The Gemara points out:
 מילתא דפשיטא להו לאב"י ורבא מבעיא לרבי זירא -
 רבא and אב"י both clearly hold that the two incidents are considered אחד העלם, even though they are slightly different states of forgetfulness - one was done with שבת שגגת and the other with שגגת מלאכות - because, although he realized in-between that it's שבת, he did not remember that he committed an עבירה.
 רבי זירא was not so sure about this and according to one version of the גמרא concluded that they are חלוקין לחטאות - they would require two separate קרבנות.

6 As a result, רבי זירא had a Shailah in a case where each incident involved only half a כזית, would it combine to obligate him in a קרבן as if he'd eaten a full measure.



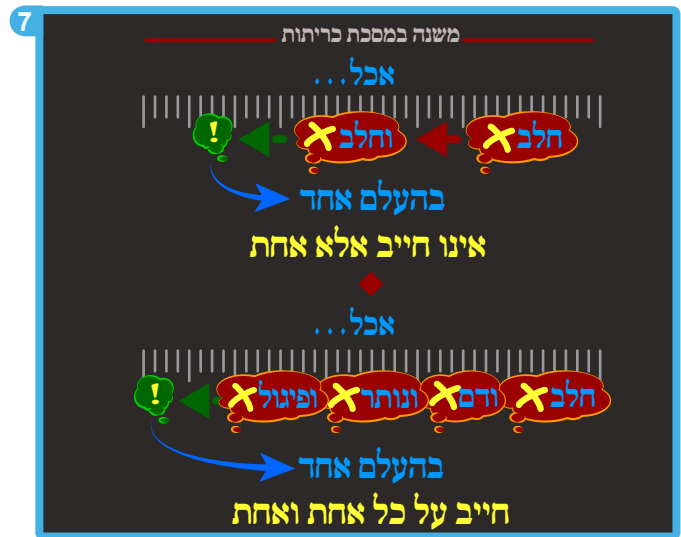
7 As part of this discussion the Gemara cites a Mishnah in מסכת כריתות which teaches the following Halachos:

- אכל חלב וחלב בהעלם אחד אינו חייב אלא אחת

If one ate the same איסור - for example forbidden fat - several times in one state of forgetfulness, he is obligated in only one קרבן.

- אכל חלב ודם ופגול בהעלם אחד חייב על כל אחת ואחת

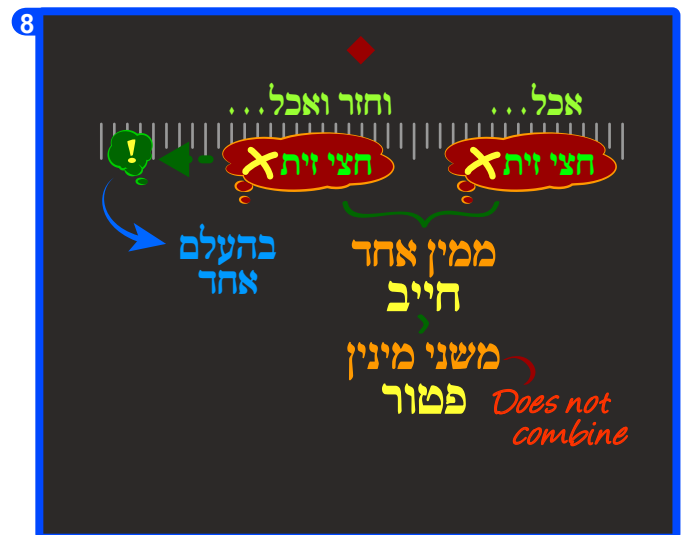
If one ate various different איסורים, even though it was בהעלם אחד, he is obligated in a separate קרבן for each איסור.



8 Similarly,

- אכל חצי זית וחזר ואכל חצי זית ממין אחד חייב משני מינין פטור

If he twice ate half a measure of the same איסור - בהעלם אחד - and as Rashi adds - within כדי אכילת פרס - a short period of time in which it's considered to be one act of eating - he is חייב בהעלם אחד. If it's two types of איסורים, it does not combine to obligate him in a קרבן.



9 The Mishnah also cites a novel opinion of ר' יהושע that if somebody eats the same איסור, but it's משני תמחויין - from two different pots, which means that they are prepared differently - one is cooked and one is roasted - he is obligated to bring two קרבנות.



10 The Gemara also cites an opinion of ר' יהושע that, when a person realizes that he committed a partial שיעור of an עבירה, for example, he discovers that he ate a half a כזית of an איסור, and he then inadvertently eats another half a כזית, he will be obligated to bring a קרבן, because it is considered one period of forgetfulness, and his awareness in the middle is not considered to be a realization of the עבירה.



11 The Gemara proceeds with a related discussion. אכל שני זיתי חלב בהעלם אחד ונודע לו על הראשון וחזר ונודע לו על השני - One who ate two כזיתים of forbidden fat אחד בהעלם אחד, but the mistake of eating each כזית became known to him at different times.

There are two opinions whether he is חייב to bring one or two קרבנות:

ר' יוחנן says he is חייב two קרבנות.

ריש לקיש says he is חייב to bring just one קרבן.

The sources for each opinion are as follows:

ר' יוחנן learns from the פסוק of "והביא" "על חטאתו" indicating that there is a separate קרבן for each sin.

ריש לקיש would respond that על חטאתו only teaches that you need a second קרבן if you discovered the second sin after already BRINGING the קרבן for the first sin.

ריש לקיש learns from the "פסוק" - "מחטאתו ונסלח לו" indicating that a טאת brought for only some of his sin will atone for all of his sins.



12 ר' יוחנן would respond that "מחטאתו" teaches that if he ate a כזית and a half the first time, became aware of a כזית of it - but not the extra half כזית - then ate another half כזית he does NOT bring a קרבן for the two half כזיתים.



13 The דף concludes by offering three possibilities as to which exact case ר' יוחנן and ריש לקיש argue about:
 The first possibility is that they argue in a case where the person knew of the second before even designating a קרבן for the first - and the מחלוקת is - ר' יוחנן holds - ידיעות מחלקות - The realization of one incident obligates him in a קרבן, and when he remembers the other one it's a separate obligation. And ריש לקיש holds - הפרשות מחלקות - That only if the person actually designated a קרבן for the one עבירה before becoming aware of the other עבירה, is he obligated to bring separate קרבנות for each עבירה. However before הפרשה he brings only one קרבן.



14 The second possibility is that they argue in a case where he finds out after the הפרשה, the designation of the קרבן, but before the כפרה - before the קרבן is actually brought. The מחלוקת would then be - ר' יוחנן holds - הפרשות מחלקות - as explained - requiring two קרבנות. And ריש לקיש holds - כפרות מחלקות - If after remembering one of the עבירות בשוגג he ACTUALLY BRINGS the קרבן, and then remembers the other עבירה he did אחד בהעלם, only then is a separate קרבן required. But even after הפרשה only one קרבן is required.



15 The final possibility is that they argue in both of the previously mentioned cases. In other words, ר' יוחנן holds even ידיעות מחלקות, and of course הפרשות מחלקות - Hence two קרבנות. ריש לקיש holds neither ידיעות or הפרשות are מחלקות - hence only one קרבן. Of course all agree that כפרות מחלקות.

