



## OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah enumerates the 36 transgressions that carry the punishment of kareis and the different punishments for different categories of violations.

### 2) Numbers

R' Yochanan explains why the Mishnah specified the number of kareis prohibitions.

Tangentially, the Gemara notes other Mishnayos that specify a number and explains in each case why that was necessary.

### 3) Liability for each transgression

The Gemara asks for the source that if one violates different arayos transgressions in one lapse of awareness he is liable for each transgression separately.

R' Yochanan offers a source.

R' Bibi bar Abaye challenges this source.

R' Bibi bar Abaye's challenge is questioned and his intent is clarified.

R' Bibi bar Abaye's challenge is answered.

The Gemara questions how R' Yitzchok who uses the relevant pasuk for another exposition knows that each transgression carries a separate kareis punishment.

The exchange between R' Yitzchok and Rabanan regarding their respective positions is recorded. ■

## REVIEW and Remember

1. What are the two positive mitzvose for which a man could receive kareis?  
 \_\_\_\_\_
2. What is the punishment for an inadvertent violation of a kareis transgression?  
 \_\_\_\_\_
3. Why was it necessary for the Mishnah to state that there are 30 kareis transgressions?  
 \_\_\_\_\_
4. What is the point of dispute between R' Yitzchok and Rabanan?  
 \_\_\_\_\_

## Distinctive INSIGHT

*Thirty-six chattaos if done in one incidence of unawareness*

אמר רב יוחנן שאם עשאן כולן בהעלם אחת חייב על כל אחת ואחת

Rashi explains that the punishment of kareis is that a person will die without children. This is also the opinion of Rabeinu Tam, and Rabeinu Yona to Avos (2:1). However, the view of Riv"א is that the loss of one's progeny is specifically for the punishment of "ערירי—ariri," which is written regarding the sin of incest with an aunt and with a brother's wife, and extended to all cases of incest. Kareis itself means that the person will not live past sixty years, as we find in Moed Katan (28a). The Yerushalmi (Bikkurim 2) says that due to kareis, a person would not live past fifty years, and this is the opinion of Ramban (end of Parashas Achrei Mos).

It is obvious that if a person intentionally violates many sins that he is liable for each and every infraction. Therefore, it seems unnecessary that the Mishnah use the number thirty-six just in order to teach us that one is liable for multiple chattaos for multiple violations. Why would we think that multiple sets of lashes would not translate to multiple chattaos?

The lesson may be that we should not think that all the categories of incest are considered as one sin, or that the various cases of idolatry are all considered as one category of sin and that one chattas would suffice for multiple infractions in one category. Therefore, the Mishnah indicates that one who violates multiple sins even within these categories brings a chattas for each one.

In the Gemara, R' Yochanan says that the reason the Mishnah mentions the number thirty-six is to indicate that if all these sins were violated within the same lack of awareness the sinner would have to bring thirty-six chattaos. Sefer Aruch LaNer raises the question that according to this, why does the Mishnah include milah and korban Pesach in its list, as these are positive mitzvos and no offering is brought for their lack of observance? He answers that once the Mishnah presents a full listing of the negative commandments which deserve kareis, it also mentions the two positive mitzvos whose failure to observe results in kareis. Aruch LaNer adds that even among the negative commandments there would be no

## HALACHAH Highlight

### Kareis

שלשים ושש כריתות בתורה

There are 36 kareis mentioned in the Torah

The Mishnah enumerates 36 transgressions that carry the punishment of kareis. Ramban<sup>1</sup> explains that the transgressions for which a person receives kareis could be divided into three categories. One category is those transgressions regarding which the Torah uses the phrase, “ונכרת האיש ההוא” – The person will be cut off. The second category is characterized with the phrase, “ונכרתו הנפשות העושות” – And the souls will be cut off. The third category uses the phrase “הכרת תכרת הנפש ההיא עונה בה” – That soul will surely be cut off, its transgression is upon it. The meaning of the different phrases is as follows. Someone may be righteous but gave in to his more base desire and consumed cheilev or blood. That person’s physical life will be cut short, before reaching the age of 60, but his soul will remain intact. Moreover, he retains his portion in the World of Souls since he was essentially righteous. The second category is those people who not only gave in to temptation but overall live a life that involves more transgressions than mitzvos. This person’s transgressions will affect his soul as well and when his soul separates from his body it will be prevented from entering the World of Souls. The body of the people in this category is unaffected

(Insight...continued from page 1)

reason to think that committing many of them is one incidence of unawareness would result in only one kareis, because every sin has its own listing of kareis, and each would deserve its own punishment. The only category where we might misunderstand and apply only one kareis for many infractions in where one committed many acts of incest, and this is because the Torah lists only one kareis at the end of that list. Yet, once the Mishnah lists the cases of incest it also lists all other cases of kareis. Therefore, it is reasonable to say the the two positive mitzvos were also included only once the negative commandments were noted. ■

and they may live many years. The third category represents those whose transgressions will affect their body and soul. The double expression of הכרת תכרת is understood to refer to the sinner being cut off in the world and the world to come. Only those who worship idols and blaspheme Hashem are subject to this latter category.

Ramban then notes that the majority of the transgressions that carry the punishment of kareis relate to illicit relations. The reason is that the Torah finds this type of behavior to be the most repugnant. It is for this reason that when Chazal refer to the three cardinal transgressions the order is from most severe to least severe. The worst is idolatry, after that is illicit relations and last on the list is murder. ■

1. רמב"ן ויקרא י"ח: כ"ט. ■

## STORIES Off the Daf

### The Results of Kareis

שלשים ושש כריתות בתורה

One heretic in Leones, France, would scoff at the Torah's mandate of kareis, spiritual excision, for various sins. "I have transgressed lots of isurei kareis b'mezid, knowing what the Torah says about them; yet I am hale and hardy, not even sick in any way..."

Since the rabbi of Leones was unsure how to reply to this damaging claim, he consulted with Rabbi Yosef Schwarz, zt"l, in search of a way of un-

derstanding how a person could have his soul cut off from God without even feeling it.

Rabbi Schwartz used a parable to illustrate why good health and a state of kareis are not mutually exclusive. "It is a well known scientific fact that the stars we see from Earth are a vast distance away from us. Scientists tell us that sometimes we see the light of a star that is long defunct. Although the source of the light is no longer extant, to our eye the light of the star looks the same. Every soul is hewn from God. One who deserves kareis has cut off his soul from its source. Although teshuvah is a viable option—and one who

does teshuvah will find a way to rectify this blemish—unless he changes, he remains cut off. Even a man who has transgressed many isurei kareis and has no interest in teshuvah will not always die or even become ill. Sometimes, he already has enough vitality from before to live for quite a while."

He concluded, "This could also be compared to a person who died immediately after throwing a stone. The stone continues its trajectory even though the thrower is dead. Like this man, a person who has transgressed kareis has cut himself off from his source, yet has vitality from before."<sup>1</sup> ■

1. דברי יוסף ■