

## משום דאיסורו איסור עולם כולי -

**Because its prohibition is an eternal prohibition, etc.**

### Overview

The גמרא explains that it is necessary to teach us the rule of מיניה קם, both by שבת and by מחתרת. We could not derive מחתרת from שבת, since שבת is an איסור עולם as opposed to מחתרת. Our תוספות explains the difference between שבת and מחתרת.

-----  
שאם חלל שבת לאחר השבת יעידו עליו ויהרגוהו<sup>1</sup> -

**For if he desecrated the שבת, they can testify against him after שבת and they will kill him -**

אבל מחתרת<sup>2</sup> אף על פי שמתחייב בנפשו במחתרת -

**However, regarding מחתרת even though he is liable with his life, while he is in the מחתרת -**

מכל מקום אחר שיצא תו לא הוי בר קטלא ולא הוי דומיא דאם<sup>3</sup> יהיה אסון:

**Nevertheless, after he leaves the מחתרת, he is no longer considered a condemned man, so this case is not similar to 'if there will be an accident'.**

### Summary

There is no חילול by a מחתרת, as opposed to חילול שבת, where he can always be indicted for a חיוב מיתה.

### Thinking it over

What, if anything, is adding on to משום ד"ה פרש"י?

---

<sup>1</sup> קלב"מ therefore means that he will always be liable for the death penalty due to his action. Therefore, perhaps only under such circumstances do we say קלב"מ.

<sup>2</sup> מחתרת refers to someone who is tunneling into a house in order to rob. The תורה states that if the owner kills the robber (while he is tunneling), the owner is exempt from punishment since בא במחתרת is considered a רודף, one who is chasing someone to kill him, where we are permitted to kill the רודף. See רש"י in אין ד"ה אין רש"י.

<sup>3</sup> We derive the rule of קלב"מ from the פסוק in כב, כא, which states שמוות (משפטים) ענוש יענש (if no one died he shall be punished [for monetary damages]). We can infer that if however, אם יהיה אסון (someone died), there is no monetary payment. The case of שבת is similar to the situation of אם יהיה אסון (he is condemned to die) therefore לא (for we say קלב"מ); however, by מחתרת we (seemingly) cannot say that it is a case of אם יהיה אסון, since no one died, and no one is condemned to die, there we may have assumed that the rule of קלב"מ does not apply by מחתרת. therefore, רבה teaches that it does apply even by מחתרת.