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Shabbos Daf 73

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**

**Tzvi Gershon ben Yoel (Harvey Felsen) o”h**

Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

It was stated: If one intends to throw [an object] two [cubits], but throws it four, Rava said: He is not culpable; Abaye ruled: He is culpable. Rava said: He is not culpable, since he had no intention of a four [cubits’] throw. Abaye ruled, He is culpable, since he intended throwing in general. If he thinks it private ground but it is learnt to be public ground, Rava ruled: He is not culpable; Abaye said: He is culpable. Rava ruled, He is not culpable, since he had no intention of a forbidden throw. While Abaye ruled that he is culpable, since he intended throwing in general.

Now, it is necessary. For if we were informed of the first, [it might be argued] there [only] does Rava rule thus, since he did not intend [to perform] a forbidden eating, but if he intended throwing [an object] two [cubits] but throws it four, since four cannot be thrown without two, I would say that he agrees with Abaye. And if we were informed of this, [it might be argued] here [only] does Rava rule thus, since he did not intend a four [cubits’] throw; but if he thought it private ground but it was discovered to be public ground, seeing that he intended a four [cubits’] throw, I would say that he agrees with Abaye. Thus they are [all] necessary. (73a)

We learnt: The primary labors are forty less one. Now we questioned this, Why state the number? And Rabbi Yochanan answered: [To teach] that if one performs all of them in one state of unawareness, he is liable [to a sacrifice] on account of each separately. Now, as for Abaye who ruled that in such a case one is liable, this is well: for this is conceivable where one knows the interdict of the Shabbos and the interdicts of labors, but errs in respect of the standards.<sup>1</sup> But according to

<sup>1</sup> In each case he intended performing less than the standard for which liability is incurred, but actually performed the full standard.

Rava who maintained that one is not culpable [for this], how is this conceivable? [Presumably] [only] where he was conscious of the Shabbos but unaware of [the forbidden character of his] labors. Now that is well if he agrees with Rabbi Yochanan who ruled, Since he was ignorant of kares, even if he was conscious of the negative injunction, [he is liable]: then it is possible where he knew [that his labors are prohibited on] Shabbos by a negative injunction. But if he holds with Rabbi Shimon ben Lakish, who maintained: He must offend unwittingly in respect of both the negative injunction and kares, then wherein did he know of the Shabbos? — He knew it by the law of boundaries, this being in accordance with Rabbi Akiva. (73a)

MISHNAH: The primary labors are forty less one, [viz.]: sowing, plowing, reaping, binding sheaves, threshing, winnowing, selecting, grinding, sifting, kneading, baking, shearing wool, bleaching, hackling, dyeing, spinning, stretching the threads, the making of two meshes, weaving two threads, dividing two threads, tying [knotting] and untying, sewing two stitches, tearing in order to sew two stitches, capturing a deer, slaughtering, or flaying, or salting it, curing its hide, scraping it [of its hair], cutting it up, writing two letters, erasing in order to write two letters [over the erasure], building, pulling down, extinguishing, kindling, striking with a hammer, [and] carrying out from one domain to another: these are the forty primary labors less one. (73a)

GEMARA: Why state the number? — Said Rabbi Yochanan: [To teach] that if one performs them all in one state of unawareness, he is liable on account of each separately. (73b)

Sowing and plowing. Let us see: plowing is done first, then let him [the Tanna] state plowing first and then sowing? — The Tanna treats of Eretz Yisroel, where they first sow and then plow. (73b)

A Tanna taught: Sowing, pruning, planting, bending, and grafting are all one labor. What does this inform us? — This: that if one performs many labors of the same nature, he is liable only to one [sacrifice]. Rabbi Abba said in the name of Rabbi Chiya bar Ashi in Rabbi Ammi's name: He who prunes is culpable on account of planting, while he who plants, bends [the vine], or grafts is culpable on account of sowing. On account of sowing only but not on account of planting? — Say: on account of planting too. (73b)

Rav Kahana said: If one prunes and needs the wood [too], he is liable to two [penalties], one on account of reaping<sup>2</sup> and one on account of planting.<sup>3</sup>

Rav Yosef said: He who cuts hay is liable to two [penalties], one on account of reaping and the other on account of planting.<sup>4</sup>

Abaye said: He who trims beets [in the ground] is liable to two [penalties], one on account of reaping and one on account of planting. (73b)

Plowing. A Tanna taught: Plowing, digging, and trenching are all one [form of] work.<sup>5</sup> Rav Sheishes said: If one has a mound [of earth] and removes it, in the house, he is liable on the score of building;<sup>6</sup> if in the field, he is liable on the score of plowing. Rava said: If one has a depression and fills it up; if in the house, he is liable on account of building; if in the field, he is liable on account of plowing.<sup>7</sup>

<sup>2</sup> Cutting wood from a tree for its use is a derivative of reaping.

<sup>3</sup> Pruning is done to enable what is left to grow more freely, and thus it is a derivative of planting.

<sup>4</sup> The hay is cut so that new grass can grow, and thus it is a derivative of planting too.

<sup>5</sup> Involving only one liability if performed at the same time.

<sup>6</sup> For he thereby levels the floor, which is part of building.

Rabbi Abba said: If one digs a pit on the Shabbos, needing only its earth,<sup>8</sup> he is not culpable on its account. And even according to Rabbi Yehudah, who ruled: One is liable on account of a labor which is not required on its own account; that is only when he effects an improvement, but this man causes damage. (73b)

Reaping: A Tanna taught: Reaping, cutting [grapes], gathering [dates], collecting [olives], and gathering [figs] are all one [form of] labor. Rav Pappa said: He who throws a clod of earth at a palm tree and dislodges dates is liable to two [penalties], one on account of detaching<sup>9</sup> and one on account of stripping.<sup>10</sup> Rav Ashi said: This is not the mode of detaching, nor is it the mode of stripping. (73b)

Binding sheaves: Rava said: He who collects salt out of the salt ditches is liable on the score of binding sheaves. Abaye said: Binding sheaves applies only to products of the soil. (73b)

Threshing: It was taught: Threshing, beating [flax in their stalks], and beating [cotton] are all the same form of work. (73b)

Winnowing, selecting, grinding and sifting: But winnowing, selecting, and sifting are identical?<sup>11</sup> — Abaye and Rava both said: Whatever was performed in [connection with the erection of] the Tabernacle, even if there are [labors] similar to each other, is counted [separately]. Then let him also enumerate pounding [wheat]? — Said Abaye: Because a poor man eats his bread without pounding. Rava said: This agrees with Rebbe, who said: The primary labors are forty less one; but if pounding were enumerated, there would be forty. Then let one of these be omitted and pounding be inserted? Hence it is clear [that it must be explained] as Abaye [does]. (73b – 74a)

<sup>7</sup> For he thereby prepares the ground for sowing.

<sup>8</sup> But not the pit itself.

<sup>9</sup> That which is attached to the soil, the clod being taken up from the soil.

<sup>10</sup> Rashi: the tree of a burden, sc. the dates.

<sup>11</sup> All consist of separating fit from unfit food.