



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Ayin Gimmel

- If one has in mind to throw an object 2 amos in reshus harabim and mistakenly throws it 4 amos, **Rava** says he is patur (he did not intend to throw it 4 amos), and **Abaye** says he is chayuv (he intended to perform the act of throwing).
- If one threw an object 4 amos because he thought he was in a reshus hayachid, but he was in fact in a reshus harabim, **Rava** says he is patur (he did not intend to throw something in a prohibited way), and **Abaye** says he is chayuv (he intended to perform the act of throwing).
- We have now listed 3 similar cases (the 2 here and the one where someone cut an attached item when he had in mind to cut a detached item) where **Abaye** and **Rava** have the same machlokes. It is necessary to list all 3 cases. If we would have only said the first case (with cutting the attached item), we would say that **Rava** only declares him patur there because he did not intend to do a cutting which is in any way prohibited. However, in the second case, by throwing 4 amos his intention takes place (he threw it 2 amos, and it went further) so maybe he should be chayuv. That's why we have to list the second case as well. If we would not say the third case, we would say in that case he is chayuv because he fully intended to throw the object 4 amos. That's why we list the third case to teach us that **Rava** says he is patur in that case as well.
- **Q:** A Mishna says that there are 39 "avos melachos". **R' Yochanan** explains that the reason the Mishna stated the number 39 (we could just count the list of avos melachos that the Mishna goes on to mention) is to teach that, although there are many more than 39 prohibited melachos, they all fit into 39 groups (avos melachos) and therefore, the maximum number of chatas that can potentially have to be brought is 39 (if someone is over each of the 39 melachos groups). The only way this can happen is if someone knows it is Shabbos and he does all of the melachos b'shogeg. According to **Abaye** this makes sense, because it could be talking about where the person knows it is Shabbos and meant to do the melachos in a way that it is less than the minimum required measurement, but he mistakenly did the full shiur. According to **Abaye** he is chayuv for doing so. However, according to **Rava**, he is not chayuv for mistakenly doing the full shiur, so the only way we can have a case where one would be chayuv for 39 melachos is according to **R' Yochanan**, because the person can be aware of Shabbos by knowing that all 39 melachos are prohibited, and can still be chayuv a chatas by not realizing that these melachos carry a kares penalty. However, according to **Reish Lakish**, that one is only chayuv a chatas if he was unaware that the act was prohibited, how is it possible that someone is aware of Shabbos but unaware of all 39 melachos? In what regard is he aware of Shabbos? **A:** He holds like **R' Akiva** who says that the halacha of techumin is D'Oraisa, although not one of the 39 melachos. Based on this, the person can be aware of Shabbos with regard to the din of techumin, but not with regard to any of the 39 melachos.

MISHNA

- There are 39 avos melachos: zoreah (seeding), choreish (plowing), kotzer (cutting), me'amer (gathering), dash (threshing), zoreh (winnowing), borer (selecting), tochen (grinding), miraked (sifting), lash (kneading), ofeh (baking), gozez (shearing), milaben (whitening), minapetz (beating), tzoveah (dyeing), toveh (spinning), meiseich (setting the threads in a weaving machine), making the batei nirin, weaving 2 threads, removing 2 threads, koisher (knotting), matir (opening knots), sewing 2 stitches, ripping in order to sew 2 stitches, trapping, slaughtering, skinning, salting the skin, tanning, smoothing, cutting, writing two letters, erasing in order to write 2 letters, building, demolishing, extinguishing, lighting a fire, makeh b'patish (making the final blow), and transferring from one reshus to another. These are the avos melachos – forty minus one.

GEMARA

- **R' Yochanan** explains, the reason the Mishna tells us the number (39), when we could just count on our own, is to teach us that if one does all 39 b'shogeg in one period of unawareness, he is chayuv 39 chataos.

HA'ZOREAH V'HACHORESH

- **Q:** Plowing is done before seeding, so why is it not listed that way in the Mishna? **A:** The Tanna was in Eretz Yisrael, where they would plow after seeding because the land was very hard and would be plowed a second time after the seeding (this plowing is also included in the av melacha of seeding).
- A Braisa says that seeding, pruning, planting trees and grafting are all the same melacha. The chiddush is that if one does them all, they are all one melacha and he is chayuv only one chatas.
- **R' Acha in the name of R' Chiya bar Ashi in the name of R' Ami** said, that grafting is included in zoreah. **Q:** Why is it not included in "planting trees"? **A:** It is included in zoreah as well as in planting trees.
- **R' Kahana** said, one who prunes and needs the wood is chayuv for "cutting" and for "planting". **R' Yosef** said, one who cuts "aspasta" is chayuv for cutting and for planting. **Abaye** says, one who cuts beets is chayuv for cutting and for planting.

V'HACHORESH

- A Braisa says, plowing, digging, and making grooves are all the same melacha.
- **R' Sheishes** said, one who removes a mound of dirt from his house is chayuv for building. If he does so in a field, he is chayuv for plowing.
- **Rava** said, if one fills a hole in his house he is chayuv for building. If he does it in the field he is chayuv for plowing.
- **R' Abba** said, one who digs in his house because he needs the dirt is patur (because he doesn't need the actual melacha, which is the digging, he just needs the dirt). This is true even according to **R' Yehuda** who says that one is chayuv for a "melacha she'eina tzricha l'gufah", because he only says that when he is accomplishing a positive. Here, the digging is ruining the house, so he would be patur.

V'HAKOTZER

- A Braisa says, cutting all different kinds of fruits is considered to be kotzer.
- **R' Pappa** said, one who throws a clump of earth at a date tree and knocks off dates is chayuv for 2 melachos – cutting and "mefarek" (which is like threshing) because he is removing the dates from their outer layer. **R' Ashi** says the person would be patur, because this is not the normal way of cutting or of "mefarek".

V'HAME'AMER

- **Rava** said, one who collects salt from the drying ditches where sea salt is dried, is chayuv for "me'amer". **Abaye** says one is only chayuv for "me'amer" for something which is grown from the ground.

V'HADASH

- A Braisa says, threshing, beating flax, and beating cotton are all one melacha.

HA'ZOREH, HA'BORER, V'HA'TOCHEN, V'HA'MIRAKED

- **Q:** "Winnowing", "selecting" and "sifting" are all the same melacha, so why are they mentioned separately? **A: Abaye** and **Rava** explain, anything done in the Mishkan is considered an av melacha, even if there are a few which are essentially the same thing.
 - **Q:** Why doesn't the Mishna list "kosesh" (pounding to separate) as well since this is something that was done in the Mishkan? **A: Abaye** explains, poor people eat without doing "kosesh" on their bread, so it is not something that is done by everybody.