

Its thorns were removed

שנתקוצה¹ –

Overview

The cited משנה stated that if a field was נתקוצה on שביעית it may be planted on מוצאי שביעית (as opposed to נדיירה או נטייה where it is prohibited). תוספות clarifies which thorns were removed.

פירש רבינו חננאל קוצין התלושים בה וכן מפרש בירושלמי² -

The ר"ה explained that he removed from the field thorns which were unattached to the ground, and so too is it explained in ירושלמי.

אבל מחוברים הן אסורין מדאורייתא כדאמרין בפרק הבונה (שבת דף קג, א) -

However if the thorns were still attached (to the bush) it is forbidden מה"ת to remove them as the ברייתא states in פרק הבונה regarding שבת that -

התולש עולשין והמזרד זרדין³ אם ליפות הקרקע כל שהוא -

One who detaches endives or prunes reeds, if it is to improve the land he is liable even for a miniscule amount, and the same applies to שביעית –

anticipates a difficulty:

אף על פי דפטר התם בארעא דחבריה⁴ -

Even though the גמרא there exempts one who is in his neighbor's field (if he has no interest in improving the neighbor's field [they are not that friendly]) –

responds:

הכא ליכא לאוקמי בהכי דשביעית לא מיפטר⁵ משום מלאכה שאינה צריכה לגופה:

Here, however we cannot establish it in this manner of דחבריה, for מלשאצ"ל regarding the שביעית one is not exempt on account that it is a

¹ Seemingly this 'תוס' should precede the previous נטייה תוס'.

² בכורות לד, ב ד"ה שנתקוצה in רש"י ותוס' (י, א). See also שביעית פ"ד מ"ב.

³ These are considered תולדות of חורש, for one prepares the land for planting. Therefore this is also prohibited on [תוס' ד"ה נטייה which is חורש [see previous] שביעית (just like נטייה)].

⁴ תוספות is asking we can say that the thorns were מחובר, and nevertheless there is no אסור דאורייתא in a case where he was removing thorns from his neighbor's field where there is no אסור דאורייתא! See 'Thinking it over'.

⁵ The reason why by שבת he is פטור if it is ארעא דחבריה (even though it is a פסיק רישיה) is because since he is not at all interested in improving his neighbor's field, it is considered a מלשאצ"ל. However this exemption of מלשאצ"ל is only by שבת where the תורה writes מחשבת מלאכה (in לה, ג), however by all other אסורים (including שביעית) there is no פטור of מחשבת מלאכה, so therefore even if he had no intent to improve his neighbor's field (he is אין מתכוין), nevertheless it is פסיק רישיה and is considered as if he is מתכוין and therefore he will be חייב for שביעית. See the 'תוס' in לא ד"ה קג, א.

Summary

There is an איסור מה"ת to remove attached thorns on שביעית even from a neighbor's field, since the פטור of משאצל"ג applies only to שבת but not to איסורים שאר.

Thinking it over

בארעא explains why we cannot establish this ברייתא by מחוברין and it was בארעא דחבריה.⁶ Seemingly here by שביעית it cannot be discussing דחבריה, because here the ruling is whether or not one may plant this field במוצאי שביעית, so if ראובן did something in שמעון's field (without his approval), why should he not be permitted to plant his field, since the owner did nothing wrong?!

⁶ See footnote # 4.

⁷ See # 94. אוצר מפרשי התלמוד.