



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

## MESECHTA MOED KATAN – DAF BEIS

### PEREK MASHKIN BEIS HASHLACHIN -- PEREK RISHON

#### MISHNA

- One may water a field that needs to be irrigated (rain water is not enough for this field) on Chol Hamoed and during shmitta. This may be done whether from a newly flowing spring or an older spring. However, one may not water the field by carrying over rainwater or well water, and one may not make ditches around the grapevines to help catch the water.
- **R' Elazar ben Azarya** says, one may not make a new irrigation canal on Chol Hamoed or during shmitta. However, the **Chachomim** say that one may dig a new irrigation canal during shmitta, and one may fix a damaged one even on Chol Hamoed.
- On Chol Hamoed one may fix the public drinking wells and one may clean them out. One may also repair the roads and streets, and the mikvehs. One may do all of the public's needs, and mark the graves (to prevent one from going there and becoming tamei), and the messengers of Beis Din may go out and check for kilayim on Chol Hamoed as well.

#### GEMARA

- **Q:** Since the Mishna says that one may water an irrigated field on Chol Hamoed from a new water source, which comes at the risk of the stream falling apart and requiring heavy labor to repair, why did the Mishna need to say that an older, more sturdy, water source may be used?  
**A:** If we would only say that a new water source may be used, we would think that it is only for an irrigated field that a new source may be used, but for a field that subsists on rainwater, an old water source may be used to water the field on Chol Hamoed. The Mishna therefore teaches that the only field that may be watered on Chol Hamoed is a field that needs to be irrigated.
- **Q:** Where do we find that the words "Beis Hashlachin" refer to a field that requires irrigation? **A:** The targum on the word "ayeif" (faint from thirst) is "mishalhei" (which is similar to hashlachin), so we see that it refers to lack of water.
- **Q:** Where do we find that the words "Beis Habaal" refer to a field that is satisfied with rain water alone? **A:** We find that the word "yiv'al" in a pasuk is translated in the targum as "mitosav", meaning settled, and comfortable.
- **Q:** Who is the Tanna of our Mishna who holds that we can do work on Chol Hamoed to prevent a loss, but only when it does not require a lot of labor, and no work at all may be done to create a profit? **A:** **R' Huna** said, it is the shita of **R' Eliezer ben Yaakov**, who says in a Mishna that we may divert water from one tree to another on Chol Hamoed, as long as the rest of the field does not get watered in the process (watering a tree prevents a loss, but watering the field is done to create a profit).
  - **Q:** This doesn't show that he would hold that preventing a loss would be assur if it required a lot of labor!? **A:** **R' Pappa** therefore said, the Mishna is the shita of **R' Yehuda** of a Braisa, as explained by **Abaye**. According to that explanation, **R' Yehuda** holds that a field may only be watered to prevent a loss (only a field that doesn't exist on rainwater and that has been watered before Yom Tov, thereby starting the growing process and risking total loss if it is not watered on Chol Hamoed), and even then, he does not allow the use of heavy labor (he does not allow the cleaning out of a clogged water source).
    - **Q:** Maybe **R' Yehuda** only prohibits watering a field that subsists on rainwater from a new water source. However, based on the Braisa, it may be that he

would allow the watering of such a field from an old water source!? **A:** It must be that he would prohibit that as well, because if not, who would the Tanna of our Mishna be? The reason the Braisa speaks in terms of a new water source is to contrast the view of **R' Yehuda** from that of **R' Meir** who says in the Braisa that one may even use a new water source on Chol Hamoed to water a field that subsists on rainwater.

- **Q:** If one weeds on Shabbos or one waters seeds on Shabbos, what melacha do the witnesses reference in their warning to him? **A:** **Rabbah** says the melacha of plowing (since weeding and watering both soften the ground, like plowing), and **R' Yosef** says the melacha of sowing (since weeding and watering both foster the growth of the produce, like sowing).
  - **Q:** **Abaye** asked **Rabbah**, according to you and according to **R' Yosef** you should agree that each other's logic is correct, in which case a warning for either should be sufficient!? Don't say that for one action a person can only transgress one melacha, because we find that **R' Kahana** says that one who prunes and also needs the wood is chayuv for planting (for the pruning) and for reaping (for the cutting of the wood that he wants)!? The Gemara remains with a **KASHYEH**.
  - **Q:** **R' Yosef** asked **Rabbah**, a Braisa says that one who pulls out weeds from among kilayim, or covers seeds of kilayim with earth, is chayuv malkus. **R' Akiva** says, even one who sees kilayim grow and does not destroy it gets malkus. Now, according to **R' Yosef's** view, the **T"K** would hold that one is chayuv for weeding kilayim, because weeding is like sowing, which is assur. However, according to **Rabbah**, that weeding is like plowing, why would he be assur, since it is not assur to plow kilayim!? **A:** **Rabbah** answered, he is chayuv for weeding kilayim, because he is allowing it to remain in existence.
    - **Q:** **R' Yosef** asked, that is the view of **R' Akiva**, who argues later in the Braisa, which would suggest that it is not the view of the **T"K**!? **A:** The entire Braisa is actually the view of **R' Akiva**, and the latter half is explaining the Halacha stated in the first half of the Braisa. **R' Akiva's** view is based on a drasha of the words of the pasuk that can be read as saying "Kilayim sadcha lo" – there may not be kilayim in your fields.
  - **Q:** Our Mishna said that watering of certain fields may be done on Chol Hamoed and during shmitta. We've explained why this is permitted on Chol Hamoed, but why would this be permitted during shmitta? Whether watering is considered plowing or sowing, in either case it should be assur to do during shmitta!? **A:** **Abaye** said, our Mishna follows the view of **Rebbi**, who holds that shmitta in today's times is only D'Rabanan, and the **Rabanan** allowed this watering in a situation where it would prevent a loss. **A2:** **Rava** said, the Mishna may even follow the view of the **Rabanan** that shmitta is D'Oraisa in today's days. The reason that watering is allowed is because only "avos melachos" are assur to be done on shmitta, and not "toldos" (watering is either a toldah of plowing or of sowing, and is therefore allowed). We learn this from a pasuk that specifically prohibits 2 toldos (pruning, which is a toldah of sowing, and picking, which is a toldah of reaping on shmitta). The pasuk is teaching that only these 2 toldos are assur, but not any others.