



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

Moed Katan Daf Daled

AVAL LO MIMEI HAGESHAMIM UMIMEI HAKILON

- **Q:** Carrying water from a well involves a lot of work, and is therefore understandably assur. However, carrying rainwater from nearby the field is not that big of a deal, so why would it be assur? **A: R' Illa in the name of R' Yochanan** said, it is a gezeira so that one not come to water a field from a well. **R' Ashi** said, the collected rainwater itself may require heavy work when the water level drops to a level that a pail is needed to draw the water.
 - The difference between these reasons would be the Halacha of **R' Zeira in the name of Rabbah bar Yirmiya in the name of Shmuel**, who says that one may water a field on Chol Hamoed from a stream that is fed from a pool of rainwater (in this case there is no concern that the level of the stream will drop to the point that a pail will be needed).
 - **Q: R' Yirmiya** asked **R' Zeira**, our Mishna says that rainwater may not be used on Chol Hamoed!? **A: R' Zeira** said, in Bavel (where **Shmuel** was) there is so much rainwater that there is no concern that the water levels will drop. Therefore, it is allowed.
 - A Braisa says, if water storage pits became full of rainwater before Yom Tov, we may not use them to water a field on Chol Hamoed (we are concerned that the level will drop and cause him to work hard). However, if there is a spring of water that passes between them, it is mutar (because when the water level in the pit drops, he will water with the spring water).
 - **R' Pappa** said, this is only if most of the field can be watered with that spring. **R' Ashi** said, it is mutar even if most of the field cannot be watered with that spring at once, since the water is constantly flowing, he will rely on the fact that he can water the remaining parts of the field over the next few days, and he will not be lead to work harder by using the rainwater.
 - A Braisa says, if a field is watered from a nearby stream, and the water from the field then flows into a storage pit, one may water another field with the water from that storage pit.
 - **Q:** The water in that pit will diminish, causing the person to go to another source for water (and work harder)!? **A: R' Yirmiya** said, the Braisa is discussing while the water from the field is still flowing into the storage pit.
 - **Abaye** adds, this is only if the spring hasn't dried up as well.
 - A Braisa says, **R' Shimon ben Menasya** said, one may not take water from a row of produce on a lower elevation to use for a row on a higher elevation (because it involves harder work). **R' Elazar the son of R' Shimon** added, this may similarly not be done even within one row if the parts of the row are on different elevations.
 - A Braisa says, we may draw water on Chol Hamoed to water vegetables that we intend to pick and eat on Chol Hamoed, but not if he is watering them to make them better for after Yom Tov.
 - **Ravina and Rabbah Tosfa'ah** were walking and saw someone drawing water to water vegetables on Chol Hamoed. **Rabbah Tosfa'ah** suggested that he be put in cheirem for doing so. **Ravina** told him, we have a Braisa that allows it when one will eat those vegetables on Chol Hamoed. **Rabbah Tosfa'ah** said, that Braisa meant to allow drawing the *vegetables* (i.e. picking them), not drawing water!

Ravina said, another Braisa clearly says that even water may be drawn in this circumstance. **Rabbah Tosfa'ah** said, if there is such a Braisa, then so be it.

V'EIN OSIN UGIYOS L'GIFANIM

- **Q:** What are “ugiyos”? **A: R' Yehuda** said, they are ditches dug to keep the water around the roots. A Braisa says this as well.
 - **Q:** We find that **R' Yehuda** allowed people to make ditches for their vineyards on Chol Hamoed!? **A:** The Mishna is referring to digging new ditches, whereas **R' Yehuda** allowed re-digging previously dug ditches (which is easier to do).

R' ELAZAR BEN AZARYA OMER EIN OSIN ES HA'AMAH

- **Q:** It is understandable why this can't be done on Chol Hamoed, because it involves heavy labor. However, why can't this be done during shmitta? **A:** **R' Zeira** and **R' Abba bar Mamal** argue: one says because it looks like he is hoeing the land during shmitta, and the other said because the soft earth that he puts around the stream's banks is now ready to be sowed.
 - The difference between these opinions would be where water immediately comes into the stream as he digs it. In that case it does not look like he is hoeing, but he still is preparing the banks for sowing.
 - **Q:** Why is the view that it looks like hoeing not at all concerned that the banks are being prepared for sowing? **A:** Really, he is concerned for that as well. The difference between the views is where one takes the dirt that he is digging and throws it far away from the bank of the spring. In that case it may look like he is hoeing, but he is not preparing the banks for sowing.
 - **Q:** Why is the view that says that the concern is that he is preparing the banks for sowing not at all concerned that it looks like he is hoeing? **A:** When one hoes, he just loosens the earth and returns it to the place that he picked it up from. Here, since he is moving the earth to the side, it does not look like hoeing.
 - **Ameimar** had a version of the Mishna that clearly explained that the reason of **R' Elazar ben Azarya** is because his digging looks like hoeing, which is assur on shmitta.
 - **Q:** A Mishna discusses whether one may pile up fertilizer in his field on shmitta when there was already some fertilizer in that spot from before shmitta. **R' Elazar ben Azarya** says it is only permitted if he digs down or raises the ground by 3 tefachim and places the fertilizer there. Now, according to **R' Elazar ben Azarya**, how can one dig, since digging looks like hoeing, as he says regarding the digging of the stream!? **A:** **R' Zeira** and **R' Abba bar Mamal** argue: one says he is discussing where it was already dug down from before shmitta, and the other says that the fertilizer which is there shows that he is simply digging, and not hoeing the land.

UMISAKNIN ES HAMIKULKELES BAMOED

- What is considered “damaged” for these purposes? **A: R' Abba** said, if the canal (which is typically 6 tefachim deep) became only 1 tefach deep, it may be made to be 6 tefachim deep again.
 - **Q:** It is obvious that one may not take a canal that is $\frac{1}{2}$ tefach deep and make it 3 tefachim deep, because water cannot flow through such a shallow canal, and the digging will therefore accomplish nothing. It is also obvious that one may not take a canal that is 2 tefachim deep and make it 12 tefachim deep, because he is doing a lot of extra, unnecessary work. What about taking a canal that is 2 tefachim and making it 7 tefachim deep? Do we say that he is only digging 5 tefachim (like in **R' Abba's** case) and it is therefore permitted, or do we say that the 7th tefach is unnecessary and may therefore not be dug? **A: TEIKU.**
 - **Abaye** allowed people to clear branches out of a river on Chol Hamoed. **R' Yirmiya** allowed people to dig out a water source that had become stuffed up. **R' Ashi** allowed people to clear away a pile of sand from the middle of the river, and he justified it by saying that since the public drinks from this river, it is considered a communal need, which our Mishna said may be done on Chol Hamoed.