



Beit HaShlachin

Moed Katan opens with by discussing the various activities that are permitted during *chol ha'moed*. In the past we discussed the parameters of the work that is permitted and why other activities are prohibited during this time (see volume 2 issue 46). The first *Mishnah* however discussed the *beit ha'shlachin* – a field that requires irrigation. The *Mishnah* teaches that such a field can be watered during *chol ha'moed*.

The *Bartenura* explains that watering these fields during *chol ha'moed* is permitted since once irrigation has started, if they are not continually watered, then the produce will be lost. Consequently, it falls under that category of activities that are permitted during *chol ha'moed* to avoid a loss. The *Bartenura* continues that it follows that we are discussing fields of grain, and not orchards, since withholding irrigation will not harm the trees.

The *Tosfot R' Akiva Eiger* explains that even though watering a *beit ha'baal* (a field that gets sufficient rainwater) would be beneficial, it is not permitted. Refraining from watering those fields is not considered a loss, but rather missing out on additional profit. He explains that a loss is defined by the wasting away of what is visibly present and does not consider what additional growth might have been achieved.

The *Mishnah* adds that watering these fields is also permitted during *shemittah*. The *Bartenura* however differentiates between *chol ha'moed* and *shemittah*. He explains that while watering during *chol ha'moed* is restricted to *beit ha'shlachin*, during *shemittah* one is also allowed to water a *beit ha'baal*.

The *Tifferet Yisrael* however explains that during *shemittah*, field work is prohibited. Watering however is not included in what the *Torah* prohibits, yet is

rabbinically prohibited. The *Derech Emunah* explains that watering is a *toladah* (derivative) of *zoreah* (planting) and for *shemittah* the *toladot* are rabbinically prohibited. Consequently, watering was permitted in a case of loss, much like during *chol ha'moed*. It follows then that the permit on *shemittah* is also be limited to a *beit ha'shlachini* – when there is a loss.

The *Tosfot Yom Tov* explains that the *Bartenura's* position is shared by *Rashi*. The *Rambam* however disagrees and does not differentiate between *chol ha'moed* and *shemittah*. The *Chazon Ish* explains that we rule like the *Rambam* (and *Ritva*) in this case, which is the simple understanding of our *Mishnah*. He does note the *Mishnah* (*Shviit* 2:10), where *R' Shimon* allows watering a *sdeh lavan* during *shemittah*. The *Tosfot Yom Tov* cites this *Mishnah* as a support for the *Bartenura*. Nevertheless, the *Chazon Ish* explains that we simply do not rule like *R' Shimon*. Alternatively, the watering permitted by *R' Shimon* is “*harbatzah*” which might only be a light spraying rather than proper irrigation.

The *Tosfot Yom Tov* adds a further difference between *chol ha'moed* and *shemittah* is that we find that for *chol ha'moed* only irrigation that does not require a lot effort is permitted in a *beit ha'shlachin*. For *shemittah* we do not find that restriction – even according to the *Rambam*. He cites the *Yerushalmi* that explains that for *shemittah* it is a question of whether it is a *avotdat karkah* – it is work that relates to the land. If it is not, then it is permitted irrespective of the *tircha* (exertion). For *chol ha'moed* however, which is a question of *melacha*, *tircha* is indeed important. Another answer that is brought is that *shemittah* is treated differently considering that it lasts a year rather than seven days.

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Revision Questions

מגילה ג' ד' – ד' י':

- In what order are the “four *parshiyot*” read? (ג' ד')
- When is the first of the “four *parshiyot*” read? (ד' י')
- What portion for the *Torah* is read for: (ג' ה')
 - *Pesach*?
 - *Shavuot*?
 - *Rosh Hashanah*?
 - *Yom Kippur*?
 - *Chol Ha'moed Sukkot*? (ג' ה')
 - *Chanukah*?
 - *Purim*? (ג' י')
- What is the source for allocating a special *Torah* reading during a festival? (ג' י')
- Is one allowed to read the *megillah* seated? (א' ד')
- Can one fulfil his obligation of hearing the *megillah* if it is read by two people at the same time? (א' ד')
- Is one allowed to add additional *aliyot* for *Shabbat Mincha*? (א' ד')
- How many people are called up to the *Torah* on: (ב' ד')
 - *Rosh Chodesh*?
 - *Chol Ha'moed*?
 - *Yom Tov*?
 - *Yom Kippur*?
 - *Shabbat*?
- On which days can extra people be called up to the *Torah*? (ב' ד')
- What ten things (listed in the *Mishnah*) require a *minyan*? (ג' ד')
- What requires a *minyan* that includes at least one *kohen*? (ג' ד')
- What is the minimum number of *p'sukim* that must be read for an *aliyah*? (ד' ד')
- Explain how the *Torah* reading would be performed with a *meturgeman*? (ד' ד')
- Explain how the *haftorah* reading would be performed with a *meturgeman*? (ד' ד')
- What other honours would they give the person that read the *haftorah*? (ד' ה')
- Can a minor be a *ba'al koreh*? (ג' ד')
- Can a minor be a *chazzan*? (ד' י')
- What is a “*poche'ach*” and which parts of *tefillah* is he prohibited from taking part? (ד' י')
- Concerning a *kohen's* hands, what invalidates him from performing *birkat kohanim*? (List both opinions) (א' ד')
- What manner of wearing *tefillin* is described as: (ד' ח')
 - *Derech minut*?
 - *Derech ha'chitzonim*?
- What are the three phrases that if one says in his *tefillah*, we must silence him? (ד' ט')
- Which of the following are read (from the *Torah*) but not translated: (ד' י')

מועד קטן א' א'

- What restrictions are placed on watering fields during *Chol Ha'moed*? (א' א')

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
1 October ט"ז תשרי	2 October י"ז תשרי	3 October י"ח תשרי	4 October י"ט תשרי	5 October כ' תשרי	6 October כ"א תשרי	7 October כ"ב תשרי
Moed Katan 1:2-3	Moed Katan 1:4-5	Moed Katan 1:6-7	Moed Katan 1:8-9	Moed Katan 1:10-2:1	Moed Katan 2:2-3	Moed Katan 2:4-5

