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Moed Katan  
Daf 6

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The Baraisa concluded with the words of Rabbi Yehudah: We assume that a beis haperas field includes an intact grave, unless an elderly man or a Torah student informs us that it has been plowed since not everyone is an expert regarding this issue.

Abaye said: It can be learned from here that if there is a young Torah scholar in the city, all the city’s issues are incumbent on him. (6a1)

Rav Yehudah said: If one finds an individual stone that has been marked with lime, it is evident that the area underneath the stone is tamei (*people can see the stone due to its height and it will be noticed from a distance*). If he finds two lime-marked stones, we rule as follows: If there is lime found on the ground between the two stones, that area is tamei, if not, it is tahor. - Even though there is no [sign of] plowing [there]. But surely it is taught: If one comes upon one stone which is marked, the space under it is tamei, if on two stones, if there is plowing between them, the intervening space is tahor, if not, it is tamei? — Rav Pappa answers: The Baraisa is referring to a specific case where the lime is poured on top of the stones, and it is spread thinly here and there. If there is plowing in between the stones, the area between them is judged to be tahor because we assume the lime has fallen because of the plow; but if not, the area between the stones is tamei. (6a1)

Rabbi Assi said: If one boundary is marked, that side alone is tamei, but the rest of the entire field is tahor. If two are marked, those alone are tamei, but the rest of the entire field is tahor. If three are marked, those are tamei, but the rest of the entire field is tahor. If the four boundaries are marked, they are tahor and the entire field surrounding it is tamei, for

a master said: Nor is the marking place far away from the spot, in order to avoid wasting space of Eretz Yisroel. (6a1 – 6a2)

The Mishnah had stated: During Chol Hamoed, agents of Beis Din are sent out to inspect the fields for *kilayim* (*the prohibition against planting together different species of vegetables, fruit or seeds – agents of beis din would be sent out at this time to warn the people to uproot any shoots of other seeds that appear among the grain*).

The Gemora asks from a Mishnah in Shekalim (*which indicates that they were sent out before Chol Hamoed Pesach*). The Mishnah states: On the first of Adar proclamation is made regarding the shekalim and *kilayim*. On the fifteenth of adar, they read the Megillah in the walled cities and they would be sent out then to remove the thorns from the roads, fix the streets, measure the mikvaos (*ensuring that they contained forty se’ah of water*), attend to all the needs of the public and they would inspect the fields for *kilayim*. Why does our Mishnah state that they would be sent out for *kilayim* on Chol Hamoed Pesach?

Rabbi Elozar and Rabbi Yosi bar Chanina each suggest an answer: Either the Mishnah is referring to the early crops or it is referring to grains. Our Mishnah is referring to the late crops or to vegetables.

Rabbi Assi said in the name of Rabbi Yochanan: The agents are not sent out earlier only when their sprouts are not recognizable, but if their sprouts are recognizable (even earlier than the prescribed dates), they go out even earlier. (6a2 – 6a3)

The Gemora asks: Why would the agents be sent out on Chol Hamoed and not any other time?

Rabbi Yaakov answers in the name of Rabbi Yochanan: We can find cheaper workers at this time (*since people are not performing their usual work on Chol Hamoed*).

Rav Zevid, and according to others, Rav Mesharshiya said: From this explanation, you may infer that when pay was given, it was given them out of the chamber (of the Temple treasury), for if you should suppose that they (the owners of the fields) themselves paid, what difference does it make to us? Let them pay whatever they (the inspectors) request. (6a3)

The Gemora asks: And how much constitutes kilayim (that it is required to uproot; for a small amount of variant seeds that were planted inadvertently with other species are nullified)?

Rav Shmuel bar Yitzchak said: The same as we learned in a Mishnah: Every se'ah (of seeds) that contains one quarter of a kav (of a different species), one must reduce (the amount of foreign matter to a degree that there is now less than that amount contained in the mixture).

The Gemora states: If the inspectors would find kilayim growing in the fields, they would remove the foreign growth.

The Gemora asks: We have learned in a Baraisa that if *kilayim* is found, the inspectors would proclaim that the entire field is considered ownerless? – This is not a difficulty: Our Gemora is referring to the time period before the decree that the fields should be considered ownerless was enacted.

The Gemora elaborates by citing another Baraisa: Initially, the inspectors would remove the *kilayim* and feed the animals with it. The owners of the fields were happy with this arrangement. Their fields would be weeded and their animals would be fed. Subsequently, the Rabbis issued a decree that the inspectors would throw the *kilayim* into the streets. The owners were still happy on the account that their

fields were being weeded. The Rabbis issued a final decree that if they would find *kilayim*, the field would be declared ownerless. (6a3 – 6b1)

The Mishnah states: Rabbi Eliezer ben Yaakov said: One is permitted to draw water from one tree to another on Chol Hamoed by creating a path from the tree that has water underneath it; however, one is forbidden to water his entire rain-watered field (*since the watering is beneficial for the grain growing between the trees and not to prevent a loss.*) Plants that were not watered on a consistent basis before the festival may not be watered during Chol Hamoed. The Chachamim disagree with both halachos and state that one is permitted to water a rain-watered field and the plants can be watered even if they had not been previously watered. (6b1)

Rav Yehudah qualifies the first halachah mentioned in the Mishnah. One would be permitted to water the entire rain-watered field if the field was originally moist and presently dried up. (*This is because if it wouldn't be watered now, there would be a tremendous loss to the produce.*)

The Gemora cites a supporting Baraisa: When they said that it is forbidden to water them during Chol Hamoed, they referred only to plants that had not been watered before the festival; but plants that had been watered before the festival may be watered again during Chol Hamoed; and if the field was originally moist (but had now dried up), it is permitted to water it. And a naturally dry field may not be watered during Chol Hamoed, but the Sages allow it in the one case and in the other.

Ravina said: You may infer from here that a garden patch may be sprinkled (with water) during Chol Hamoed. For in the case of a naturally dry field, why is it permitted? It is because it (the irrigation) just quickens a late crop into an early crop; here (by a garden patch) too, it just quickens a late crop into an early one. (6b1 – 6b2)



The Gemora cites a Baraisa: One is permitted to sprinkle water on a field of grain during Shemitah but not during Chol Hamoed.

The Gemora questions this from a Baraisa which explicitly permits sprinkling a field even during Chol Hamoed.

Rav Huna answers: This is not a difficulty: The Baraisa which prohibits sprinkling reflects the opinion of Rabbi Eliezer ban Yaakov cited in our Mishnah and the other Baraisa follows the opinion of the Chachamim. (6b2)

The Gemora cites another Baraisa: A field of grain may be sprinkled in the pre-Shemittah year, so that the vegetables may sprout in the Shemittah year. And furthermore, a field of grain may be sprinkled in the Shemittah year, so that the vegetables may sprout better in the post-Shemittah year. (6b2 – 6b3)

The Mishnah states: One may trap the *ishus* and the mice from a field of trees and from a grain field in the usual manner on Chol Hamoed and during Shemitah. The Chachamim maintain that one can trap them from a field of trees in a usual manner, but in an unusual manner from a grain field. (*The potential loss in a grain field is relatively minor.*) One may close a breach on Chol Hamoed, and during Shemitah, he may build in the usual manner. (6b3)

The Gemora states that *ishus* is a creature that has no eyes (*and burrows under the ground*). Rava bar Yishmael, some say, Rav Yeimar bar Shelemya, said, What [may be the] text [for this]? — Let them [the wicked] be as a snail which melts and slithers away; like the young mole [*eshes*] which has not seen the sun. (6b3)

It was taught in a Baraisa: One may trap the *ishus* and the mice from a grain field and from a field of trees in the usual manner and one can destroy ant holes on Chol Hamoed. How do we accomplish that? Rabban Shimon ben Gamliel says: One should bring dirt from one ant hole and put it in the

other and the ants will choke each other (*by smelling the unrecognizable dirt*).

Rav Yeimar bar Shelamya said in the name of Abaye: This method works only when the two holes are situated on two sides of a river, and only when there isn't a bridge or a plank or a rope stretched across it. (*Otherwise, the ants will recognize the dirt.*)

The Gemora asks: Until what distance (are the holes regarded as too close together)?

The Gemora answers: Until a parsah. (6b3 – 7a1)

#### INSIGHTS TO THE DAF

#### CONNECTION BETWEEN THE SHEKALIM AND KILAYIM

The Mishnah states: On the first of Adar proclamation is made regarding the shekalim and *kilayim*. What is the connection between the shekalim and *kilayim*?

The Satmar Rebbe used to say: It is well known that the obligation to donate a half-shekel to the Beis Hamikdash and not a whole shekel implies that a person is not complete by himself. He must join together with other Jews and only then will he be considered a whole person.

At the same time, one must be wary about bonding with a wicked person. It is written in Avos d'Reb Nosson (30:3): One who unites with an evil person even if he himself does not engage in the same manner as him will receive punishment similar to the retribution that will be administered to the wicked person. One who unites with a righteous person even if he himself does not perform virtuous acts will receive reward similar to the reward of the righteous person. The proclamation and inspecting of the *kilayim* is to promote this concept. The Torah prohibits various mixtures of crops from growing together, so too, one must be careful as to whom his friends are.

Rabbi A. Leib Scheinbaum quotes from Horav Yosef Chaim Sonnenfeld. He explains that a person must strive to cultivate relationships. As the Tanna says in Pirkei Avos 1:6, *Knei lecha chaver*, "Acquire for yourself a friend." One who lives as an individual lives as an incomplete person. He is missing a part of himself. Nonetheless, one must maintain criteria with regard to his relationships. He must be sure to associate only with those people who are appropriate. Just as certain admixtures of crops are forbidden, so, too, is it unwise to develop an affiliation with people of questionable or incompatible character. The positive effect of a good friend - and, conversely, the negative effect of a bad friend - cannot be emphasized enough.

Dr. Nossan Chayim Leff cites a Sfas Emes who offers a different explanation. "On the first day of Adar, we inform people about their obligation to donate a half shekel to the Beis HaMikdosh and about *kilayim* (that is, the obligation, when planting one's field, to avoid mixing seeds of different plants, such as grapes and wheat)."

The Sfas Emes poses a basic question: Why were these announcements made specifically in the month of Adar? The Sfas Emes answers that the month of Adar resembles the month of Elul in certain important ways. We know that Elul is the month before the end of one year and the beginning of a new year that begins with Rosh Hashana. Thus its position as a potential turning point in our lives makes Elul a propitious time for doing teshuva, for repenting. So, too, the Sfas Emes tells us, the month of Adar immediately precedes the new year that begins in Nisan. Thus, Adar is also well placed for a person to look inside himself and do teshuva. Because of its importance, Adar is a good time for making the key announcements mentioned in the Mishnah.

But, notes the Sfas Emes, there is an important difference between teshuva in Adar and teshuva in Elul. In Elul, we do teshuva from *yirah* (fear or a sense of awe). By contrast, in Adar, we can more easily do teshuva out of a sense of love (*ahava*) for HaShem. Indeed, that is why we experience heightened joy? *simcha* - in Adar. When Adar comes, our

expansiveness and good feeling toward HaShem increase. That is the reason for our obligation to donate half a shekel to the Beis HaMikdosh. Obviously HaShem does not need our donations. What He wants is to give us the opportunity to awaken our good feelings and dedication toward Him. (Note, incidentally, that the Sfas Emes has just given us a whole new perspective on giving *tzedaka*. The conventional view sees us giving *tzedaka* because of our commitment to observe mitzvos. Ultimately, love for HaShem may enter the process. But that happens only if we work on ourselves diligently enough to do the mitzva not by rote and or out of social pressure but rather because of our love for HaShem. By contrast, the Sfas Emes sees the process as beginning from our love and good feelings to HaShem.) Every Jew has within him a latent devotion to HaShem. What we need is an activity to express that devotion. The obligation to give the half shekel to the Beis Hamikdosh provides such an opportunity. And because Adar gives us an opportunity to express that love for HaShem, we feel more joy!

At this point, the Sfas Emes injects a note of severe caution into the *ma'amar* by citing a *dvar Torah* from his grandfather, the Chidushei Harim. The pasuk in Shir HaShirim (7:2) says: "*Mah yafu pe'ahmayich bane'alim, bas nadviv.*" (ArtScroll: "But your footsteps were so lovely when shod in pilgrim's sandals, O daughter of nobles."). The Chidushei HaRim read this pasuk in the following non-pshat manner: The generosity and expansiveness of spirit (he is reading "*pe'ahmahyich* as "*pulse rate*," i.e., "*spirit*") of the Jewish people as the descendants of Avraham Avinu (whose great *chesed* and magnanimity entitled him to the sobriquet "*the Nadviv*," i.e., the "*benefactor*") is so great that it must be locked up ("*min'al*" = lock). That is, this love can be so overpowering that it has to be watched and controlled lest it go outside, i.e., be misdirected. (Anyone familiar with the devotion and love that too many Jews in Russia and Poland harbored for communism will concur in this comment of the Chidushei HaRim.)

The Sfas Emes continues, addressing a question that may have bothered you earlier. The Mishnah quoted above

juxtaposes two things. First, it specifies awakening people's hearts to *nedivus*, expansiveness. The Mishnah conveys his message by requiring all of us to make a donation to the *Beis Hamikdosh*. Then the Mishnah warns us to be careful to avoid *kilayim*. What is the connection between these two items in the Mishnah? The *Sfas Emes* answers this question by offering us a non-pshat reading of the word '*kilayim*'. He reads the word as an allusion to "locking up" (as in "*beis ha'kela*" = prison). People must be warned to be careful with their idealism and generosity.

The *Sfas Emes* concludes: Every year when we read the parsha of *Shekalim*, our hearts are awakened to give all to *HaShem*. Unfortunately, we do not have the *Beis HaMikdosh* and thus cannot give our all as an offering. But in any case, *HaShem's* love for us is awakened, and we can do *teshuva* with *simcha*.

#### DAILY MASHAL

I saw another explanation offered by the members of the St. Louis Kollel. The Talmud in *Megillah 13b* states in the name of *Rish Lakish*, "It was well known beforehand to Him at Whose word the world came into being, that *Haman* would one day pay shekels for the destruction of *Israel*. Therefore, he anticipated his shekels with those of *Israel*, and so, we have learned "on the first of *Adar*, a proclamation is made regarding the *shekalim* and the mixed seeds (*kilayim*).

The *Shem MiShmuel* explains the connection between the shekels of *Bnei Yisroel* and those of *Haman*. He cites his father who says that the mitzvah of *shekalim* alludes to the giving over of a person's ten powers for the love of *Hashem*. (See *Gur Aryeh*, beginning of *Parshas Terumah*.) The shekel weighed ten *gairah*, an allusion to these ten powers a person possesses. It was from silver, *kesef*, which comes from the word *nichsapha*, desire or longing. The giving over the silver shekel represented the desire to give over, in love these ten powers. *Haman's* main intent was not to merely wipe out *Bnei Yisroel* for the sake of eradicating them. Rather, his intent was that the seventy nations of the world should take over *Bnei Yisroel's* role in the world and replace

them in their special relationship to *Hashem*. His *shekalim* therefore, were very similar in intent to *Bnei Yisroel's*. He handed over a fortune to *Achashverosh* in order to bring about the replacement of *Bnei Yisroel* by the 70 nations. His *shekalim* were also given over, as if to say, in love of *Hashem*.

"*Shekalim*" comes from the word "to weigh." *Hashem* weighed the pure intent of *Bnei Yisroel*, in contrast to *Haman's* intent that was not completely pure. His underlying intent was really to destroy *Yisroel*, and it was only clothed with the intent of the 70 nations gaining a closer relationship with *Hashem*. This explains the connection in the Mishnah between *shekalim* and the prohibition to mix seeds (*kilayim*).

The *shekalim* have to be pure without any mixed intentions. Our *avoda* during *Adar* is to purify our intentions that we should truly desire to give over of ourselves all our powers for *Hashem's* service, without any selfishness.