

Planting: Pouring Water on the Ground

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1. **מועד קטן ב' ב** .א
- אתמר המנכש והמשקה מים לזרעים בשבת משום מאי מתרינן ביה רבה אמר משום חורש רב יוסף אמר משום זורע
- אמר רבה כוותי דידי מסתברא מה דרכו של חורש לרפויי ארעא האי נמי מרפויי ארעא אמר רב יוסף כוותי דידי מסתברא מה דרכו של זורע לצמוחי פירא הכא נמי מצמח פירא
- אמר ליה אביי לרבה לדידך קשיא ולרב יוסף קשיא לדידך קשיא משום חורש אין משום זורע לא לרב יוסף קשיא משום זורע אין משום חורש לא
- וכי תימא כל היכא דאיכא תרתוי לא מיחייב אלא חדא והאמר רב כהנא זומר וצריך לעצים חייב שתים אחת משום נוטע ואחת משום קוצר
- קשיא

Moed Katan 2b

§ **It was stated** that the *amora'im* disputed the following question: With regard to **one who weeds or one who waters seedlings on Shabbat, for what prohibited labor do we forewarn him?** Judicial punishment may be administered to a sinner only if he has been forewarned by two witnesses prior to the commission of his offense. This forewarning must include the specific transgression being violated, and on Shabbat it must include the specific category of prohibited labor that the action involves. **Rabba said:** It is **due to** the prohibition against **plowing**. **Rav Yosef said:** It is **due to** the prohibition against **sowing**.

Rabba said: According to my opinion it is reasonable. Just as the usual objective of plowing is to loosen the earth, so too, this, weeding or watering, loosens the earth.

Rav Yosef said: According to my opinion, it is reasonable. Just as the usual objective of sowing is to cause the fruit to grow, here too, weeding or watering causes the fruit to grow.

Abaye said to Rabba: According to your opinion, it is difficult, and according to the opinion of Rav Yosef, it is difficult. Abaye explains: **According to your opinion, it is difficult:** Is it true that **for** the prohibition against **plowing, yes**, he is forewarned, but **for** the prohibition against **sowing, no**, he is not forewarned? Similarly, **according to the opinion of Rav Yosef, it is difficult:** Can it be that **for** the prohibition against **sowing, yes**, he is forewarned, but **for** the prohibition against **plowing, no**, he is not

forewarned? Everyone should agree that weeding and watering fall under the categories of both plowing and sowing.

And if you say that anywhere that there are two possible categories of prohibited labor into which a particular action might fall, one is liable to be punished for only one of them, didn't Rav Kahana say: If one prunes the branches of a vine on Shabbat and he needs the wood for firewood or any other purpose, he is liable to bring two sin-offerings? He is liable to bring one sin-offering for violating the primary category of sowing, as pruning vines facilitates their growth, and so it is a sub-category of sowing. And he is liable to bring one sin-offering for violating the primary category of reaping, as the essence of reaping is detaching that which one needs from the ground. Since he needs the wood that he is detaching from the vine, his action is considered reaping. Consequently, one action that incorporates two prohibited labors causes liability for both.

The Gemara concludes: Indeed, it is **difficult** according to both opinions.

2. **תוספות על מועד קטן ב' ב** .ב.
 חייב שתים. קשיא לרבה דאזיל בתר הדמיון דהכא זומר לא דמי כלל לנוטע ואעפ"כ חייב משום נוטע וקשיא לרב יוסף דאפילי אינו מתכוין לצמוח הגפן כיון דודאי מצמחה מחמת הזימור חייב משום נוטע דהא סתם קאמר רב כהנא אפילו לא חישב ליטע.

Tosafot on Moed Katan 2b

One is obligated twice. This is difficult for Rabah who determines the activity based on the recognized result since pruning is not comparable to planting and yet one has violated the category of planting. And, it is difficult for Rav Yosef for even if one did not have planting as his intention, he has still violated planting as it was a result. We know this to be true since Rav Kahanah does not stipulate that you have to intend to grow the tree while pruning.

3. **רש"ש מ"ק ב:** .ג.
 ול"נ דע"כ ל"פ אלא בכה"ג דאיכא ב' מלאכות איזו עיקרית דלחייב עלה והשניה תבטל. אבל היכא דליכא אלא חדא לכ"ע מחייב עלה אפילו בלא דמיון ובלא מחשבה ולהכי לא פריך אלא מר"כ דוקא דאמר חייב שתים:

Rashash Moed Katan 2b

My understanding is that the dispute is only when one has violated two different categories of forbidden activities in one action, and the question is which one is more important to be the one that is halachically viewed as having been violated. However, if there was just one violated activity then everyone agrees that the intent or result is not the determining factor, and the question from Rav Kahanah is specifically because there were two different forbidden activities in this one action.

4. **אורח חיים של"ו:ג'** .ד
- (ג) ... אָבֵל הָאוֹכְלִים בְּגִנּוֹת, אֲסוּרִים לְטַל יְדֵיהֶם עַל הָעֵשְׂבִים שֶׁמְשַׁקִּים אוֹתָם, אִף עַל פֵּי שְׂאִינָם מְכוּנָיִם, פְּסִיק רִישִׁיהּ הוּא; אָבֵל מִתֵּר לְהַטִּיל בָּהֶם מִי רִגְלֵיהֶם אוֹ שְׂאֵר מִשְׁקִין שְׂאִינָם מִצְמִיחִין. הִגָּה: וְלִכֵּן טוֹב לְהַחֲמִיר שְׂלֵא לְאָכֵל בְּגִנּוֹת, אִם יִשְׁתַּמֵּשׁ שָׁם עִם מַיִם, דְּבִקְשֵׁי יֵשׁ לְזַהֵר שְׂלֵא יִפְלוּ שָׁם מַיִם (בֵּית יוֹסֵף בְּשֵׁם סֵפֶר הַתְּרוּמָה).

Shulchan Arukh, Orach Chayim 336:3

But, those that eat in a garden cannot wash their hands over grass even if they have no intention to plant since it is inevitable. However, they may relieve themselves or pour other liquids that do not cause growth. Ramah: Therefore, it is best to be stringent to not eat in a garden since it is likely to use water and it will be difficult to prevent the water from falling onto the ground.

5. **מגן אברהם של"ו:ה'** .ה
- (ה) **שמשקין אותם.** והמשק' מים לזרעים חייב משום חורש ומשום זורע (פ"ק דמ"ק קהג"מ):
- (ז) **או שאר משקין.** וראוי ליזהר אף במשקין (ס' הזכרונות):

Magen Avraham 336:5

(5) one has violated both threshing and planting when pouring water on plants.
(7) One should also try to refrain from pouring other liquids that do not stimulate growth.



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