



## Planting Kilayim

This week we continued our study of *kilei zerayim*. The *Mishnah* (1:9) records the debate regarding when the prohibition of planting different grains is violated. According to the *Chachamim* it is transgressed when a single wheat seed and a single barley seed are planted together. *R' Yehuda* however argues that two of one of the species and one of the other would be required to violate the prohibition. We however need to define the act of planting.

The *Minchat Chinnuch* (245:20) explains that the one would only violate the biblical prohibition, and therefore be liable to lashes, if the seeds took root. He explains, prior to that point, it is not considered as if they are planted, rather like “resting in a container”. He notes that we find *hashrasha* (seeds taking root) as a critical point regularly in our study of *kilayim*.

The *Minchat Chinnuch* however notes that we do not define this prohibition as a negative prohibition without an action, for which one is not liable to lashes. Since the prohibition is only violated once the seeds take root, one might think that when one planted the seeds together, the act itself was permitted and the prohibition results without an action. Instead, the *Minchat Chinnuch* compares this prohibition to one that places dough in the oven on *Shabbat*. If it was removed prior to baking, one has not transgressed the prohibition of cooking on *Shabbat*. Only once the bread bakes would one be liable. Nevertheless, since the *Torah* prohibited baking on *Shabbat*, it is considered as if the prohibition begins at that initial act of placing the dough in the oven until it bakes. Similarly in the case of *kilayim*, the prohibition begins at the time of planting and extends until the seeds take root. Consequently, the act of planting is a

prohibited one. Therefore, once the seeds take root, one has actively violated the prohibition.

The *Minchat Chinnuch* however notes that in his comments on a later *Mitzvah* (298:14) he provides a different understanding, which he suggest “is the truth”. There when discussing prohibited *melachot* on *Yom Tov*, he explains that at the moment of planting, long before the seeds have taken root (*hashrasha*), one has violated the prohibition and would be liable to lashes. He explains that if that were not the case, then one would never violate the prohibition of planting on *Shabbat* or *Yom Tov* since it can take a number of days before seeds (or plants) take root – which would occur after *Shabbat*. He continues by differentiating between baking and planting. Baking is defined by the result, whether bread is produced. Planting however is defined by the action, which is scattering the seeds.

The *Minchat Chinnuch* continues that the same is true for *kilayim*. As soon as one plants the seeds, he is liable to lashes. Quickly pulling them from the ground will not change that. The importance of *hashrasha*, specifically for *kilei kerem*, relates to something else; it is important for when the wheat and vines would become prohibited (and need to be burnt).<sup>1</sup>

Perhaps we can explain the distinction as follows. The prohibition of planting is related to the act of planting two seeds together. As the *Minchat Chinnuch* explained, we see from *Shabbat* that the act of planting is performed immediately and not dependent one whether the seeds take root. The question of whether the mixture is *assur* however is depending on the result – is there a mixture present? – and would therefore depend on *hasharasha*.

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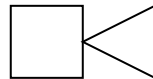
<sup>1</sup> See the *Chazon Ish* (*Kilayim* 2:4) who also explains that the prohibition is not dependent on *hashrasha*. He cites the *Yerushalmi* (1:9) that records the debate between *R' Yochanan* and *Reish Lakish*

that seems to suggest that both agree that as soon as the seeds land, the prohibition has been transgressed.

**Revision Questions**

כלאים א' - ב' - ח'

- What pairs of similar things are listed in the next *mishnah* and what is the *kilayim* related concern? (hint: this time it does not refer to plants) (א': א')
- Explain the debate regarding grafting vegetables and trees. (א': א')
- Can someone place a vine in a watermelon if his intentions are that the vine draws water from the watermelon? (ח': א')
- What are the four concerns that the *mishnah* addresses when burying bundles of radishes at the base of a vine? (א': ט')
- Explain the debate regarding planting a single wheat seed and a single barley seed together? (א': ט')
- At what ratio of two grains that ordinarily cannot be planted together, does the prohibition of *kilayim* not become an issue? (א': ב')
- Explain the debate regarding what one can do if the above permissible proportion is not met. (א': ב')
- Does the above described measure hold for a mixture of more than two types of grain? (א': ב')
- Does the above described measure hold for a mixture including garden seeds? (ב': ב')
- What should someone do if they have initially planted wheat seeds and wants to now grow barley? What if the wheat had already begun to grow? (ג': ב')
- How does one go about converting a vineyard to a field producing grain? (ב': ד')
- What is different about the way we treat *kanbus* and *lof* with regards to *kilayim*? (ב': ה')
- What distance must a farmer leave between strips of different produce to avoid the problem of *kilayim*? (א': ב')
- Is it permissible to have the following field formation of two different types of grain? (ב': א')



- If someone has a wheat field, and his neighbour has a barley field, can he plant a barley field in between their two fields? (ב': א')
- If both he and his neighbour had wheat fields, can he plant a strip of anything in between the two fields? Why? (א': א')
- Is there a difference if both fields contain the same vegetables? (ח': ב')

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**Next Week's Mishnayot...**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
3 April ב' ניסן	4 April ג' ניסן	5 April ד' ניסן	6 April ה' ניסן	7 April ו' ניסן	8 April ז' ניסן	9 April ח' ניסן
Kilayim 2:11-3:1	Kilayim 3:2-3	Kilayim 3:4-5	Kilayim 3:6-7	Kilayim 4:1-2	Kilayim 4:3-4	Kilayim 4:5-6

