



Kilayim in a Hole

During the week we learnt about various field configurations including different species and whether they constituted *kilayim*. One unique case is the following. The *Mishnah* (3:5) teaches that one is allowed to plant a cucumber seed and pumpkin seed in the same hole, provided that the leaves are trained in opposite directions. The *Mishnah* explains that the reason it is permitted is because “everything the *Chachamim* forbade within a field was due to *marit ayin*”. We shall try to understand this *Mishnah*.

The *Bartenura* explains that these two vegetables were selected since their leaves spread and become entangled. Due to this characteristic, we have seen that while the width of a *telem* (furrow) is sufficient to separate between other vegetables, it is not enough of a separation for these two. Nevertheless, the *Mishnah* teaches that even for these vegetables, if their leaves are bent in opposite directions, they can be planted within one hole.

The *Derech Emuna* (4:3 s.v. *shnei minim*) notes however that *Rabeinu Tam* disagrees. It is only for these two species, which have long leaves, that separating them is noticeable. For other vegetables, this intervention would not help in reducing the appearance of *kilayim*. The *Rash* however rejects this understanding based on the *Yerushalmi* that adds that one could use this technique to plant four different “seeds” with the same hole. The language implies that it is not limited to these two vegetables.

How do we understand the end of the *Mishnah* – the issue of *marit ayin*. The *Tifferet Yisrael* explains that the *Chachamim* forbade certain configuration out of concern it would appear that the two were planted together – *be'mapolet yad*¹ – which would violate the biblical

prohibition of *kilayim*. The *Mishnah* therefore taught that if the leaves were trained in opposite directions, it would be clear that owner was concerned that the two species would not mix. That being the case, the observer would be certain that they were not planted together *be'mapolet yad*. It follows then, that if the cucumber and pumpkin were indeed planted *be'mapolet yad*, then it would be forbidden and separating the leaves would not help.²

The *Chazon Ish* (2:10) however argues that the requirement of *mapolet yad* is important for *kilei kerem* (*kilayim* in a vineyard) but not *kilei zerayim*. Consequently, he understands that even if the cucumber and pumpkin seeds were planted at the same time, turning the leaves in opposite directions would mean that the prohibition of *kilayim* would not be transgressed. The *Chazon Ish* cites several proofs, one of which is from the *Rambam*. The *Rambam* (3:9) rules that if one wants to plant a field of one type of produce next to another, then there must be a gap of a *beit rova* (approximately 10.5 *amot*). If one planted within that space, they would not be liable to lashes, unless they planted within six *tephachim*. The *Chazon Ish* notes that the liability for lashes within six *tephachim* implies that it is prohibited biblically and does not require *mapolet yead*.

How then does the *Chazon Ish* understand the end of the *Mishnah*? “Everything the *Chachamim* forbade with a field was due to *marit ayin*” suggests that the prohibition we are dealing with in our *Mishnah* is rabbinic and not biblical. The *Chazon Ish* explains that the expression should be understood that with respect to *kilei zerayim*, the *Chachamim* determined through the halachic process that that which is prohibited biblically depends on the appearance of a mixture.

Yisrael Bankier

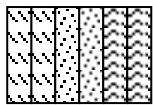
¹ See last week’s issue.

² See also the *Kesef Mishnah* (4:16) that maintains a similar position.

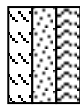
Revision Questions

כלאים ב' י"א – ד' ו'

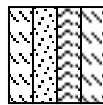
- Is it a problem if someone plants two different grains, with the required spacing in between to the different regions, yet the produce grew (bent) and overlapped each other? (ב' י"א)
- What is a maximum number of difference vegetable patches that can be planted in an area: (ג' י"א)
 - 6 amot by 6 amot?
 - 8 amot by 8 amot?
- Does the above ruling also apply for grain? (ג' ב')
- What must someone do if they planted the maximum number for different vegetables in the 8 by 8 area and the patch reduced in size? (ג' ב')
- How much space must be left between two regions of different vegetables? (ג' ג')
- Which of the following field structures is permissible/forbidden? (ג' ד')



(a)



(b)



(c)

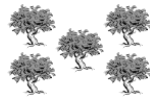
- In what situation can two different species be planted in the same hole without any space separating them? (ג' ה')
- Explain the debate regarding inserting rows of pumpkins into a field of onions? (ג' ו')
- What spacing must be left between: (ג' ו')

 - A pumpkin planted in a vegetable field?
 - A row of pumpkins planted in a vegetable field? (both opinions)

- What is *karachat hakerem* and what is its minimum size? (Include both opinions) (ד' א')
- What is *machol hakerem* and what is its minimum size? (Include both opinions) (ד' א'-ב')
- How does *R' Yehudah* define *machol hakerem*? (ד' ג')
- How high must a fence be to be considered an adequate division? (ד' ג')
- How large can a breach in the fence be without rendering it unusable as a continuous division? (ד' ד')
- How many minor breaches can a fence have without rendering it unusable as a continuous division? If there are too many breaches, can one plant next to the existing fence? (ד' ד')
- How many vines are needed to define the region as a vineyard (include both opinions) and why is this important? (ד' ה')
- Which of the following vine configurations would define the region as a vineyard? (ד' ו')



(a)



(b)

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
10 April ט' ניסן	11 April י' ניסן	12 April י"א ניסן	13 April י"ב ניסן	14 April י"ג ניסן	15 April י"ד ניסן	16 April ט"ו ניסן
Kilayim 4:7-8	Kilayim 4:9-5:1	Kilayim 5:2-3	Kilayim 5:4-5	Kilayim 5:6-7	Kilayim 5:8-6:1	Kilayim 6:2-3



