



Volume 7. Issue 15

Planting Grain Near a Vineyard

The biblical prohibitions of *kilayim* discussed recently have been: planting seeds from different grains or vegetables together (*kilei zerayim*) and planting grape seeds and grain together (*kilei kerem*). The focus of most of the week was on the rabbinic requirements of distinct configuration of, or spacing between different grains and greens so that they do not have the appearance of *kilayim*. By the end of this week however our attention turned to the space required next to a vineyard before one can plant other produce.

The first case involves an empty space in the middle of the vineyard that had been cleared of vines – *karachat ha'kerem* (4:1). If one wishes to plant produce in that space, *Beit Hillel* maintain that it must be sixteen *amot* wide. Four *amot* was required next to the vineyard for the oxen and wagons during ploughing and harvest time. This space is referred to as the *avodat ha'kerem* (“work area”) and is considered part of the vineyard, on both sides of the clearing. Yet there is also a requirement that the newly planted grain must be at least eight *amot* wide. To explain, *Beit Hillel* maintain that the minimum width of a field is four *amot*. In order not to have an appearance of *kilayim* there must at least be a field-size amount of grain. In this case however, since there is a vineyard on either side of the grain, the grain section must be the size of two “fields” to avoid the appearance of *kilayim*. The *Rash* clarifies that with a vineyard on each side, the field would be considered split in two. If each half is less than four *amot* it would be considered *batel* (annulled) to each vineyard and as if planted inside them.

Beit Shammai however require a greater distance of twenty-four *amot*. Why? Most commentaries explain that *Beit Shammai* maintain that the minimum size of a field is eight *amot* rather than four. Therefore two fields (8 + 8) and the two work-areas (4 + 4) add up to the minimum space. It is important to note that according to this explanation everyone agrees that *avodat ha'kerem* is four *amot* wide.

After presenting this explanation, *Rashi* (*Eiruv* 3a) however provides an alternative one. *Beit Shammai* do not disagree that the minimum field is four *amot* wide. Instead they argue that the workspace of a vineyard is eight *amot* wide.

The *Mishnah Rishona* however questions this second explanation. The *Mishnah* (4:5) discusses a case where grain was planted within four *amot* of the vineyard. *Beit Shammai* maintains that one row of the vineyard becomes *assur* while *Beit Hillel* argues that two rows should. It appears for this *Mishnah* however that the *avodat ha'kerem* is four *amot* wide. Under instruction from the *Tifferet Yaakov* well shall look at the solutions of the *Pnei Moshe* and the *Rashash*.

The *Pnei Moshe* (*Yerushalmi* 4:1) answers that the focus of that *Mishnah* is the debate regarding the number of rows of the vineyard that become prohibited as a result of planting in the *avodat ha'kerem*; not the debate regarding its width. Consequently the reason four *amot* was chosen was because it was a space in which all agree is part of *avodat ha'kerem*. Nevertheless *Beit Shammai* defines the *avodat ha'kerem* as being eight *amot* wide.¹

The *Rashash* (*Eiruv* 3a) answers that indeed *Beit Shammai* define the *avodat ha'kerem* as being eight *amot* wide. This measure is required so that the *karachat ha'kerem* does not become *batel* and absorbed as part of the vineyard. However once the requisite space is achieved, one can plant to within four *amot* of the vineyard. How do we understand the explanation of the *Rashash*?

Perhaps the answer can be found based on another statement of the *Yerushalmi*. *R' Yochanan* comments that *Beit Shammai* rule more stringently in our cases where part of the vineyard was cleared, than when the vineyard and grain were originally design and planted in that manner. Why should there be a difference?

One can explain that prior to clearing away some of the vines, the entire area was defined as a vineyard. Now even though *Beit Shammai* agree that one can plant up four *amot* close to a vineyard, this is unquestionably only outside of the vineyard. Consequently *Beit Shammai* require enough room to change the *halachic* status of that area from a vineyard to an open space – two work areas of eight *amot* and two fields of four *amot*.²

Yisrael Yitzchak Bankier

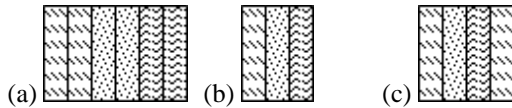
¹ The *Mishnah Rishona* raises another difficult from *Mishnah* (6:1). See the *Pnei Moshe* for his resolution.

² The *Raavad* (*Kilaymi* 7:3) discusses a similar idea relating to a different question from which the above suggestion was born.

Revision Questions

כלאים ב: ט – ד: ד'

- How does one go about planting a field “like patchwork”? Explain the debate regarding planting multiple patches of the same seed. (ב: טי)
- Are the following things included when measuring out the space required when creating a patchwork field: Graves? Holes? Rocks? (ב: יי)
- How much space must one leave between: (ב: יי)
 - Two different fields of grain?
 - Two different vegetable fields?
 - A vegetable and grain field?
- Is it a problem if someone plants two different grains, with the required spacing in between the different regions, yet the produce grew (bent) and overlapped each other? (ב: ייא)
- What is a maximum number of different vegetable patches that can be planted in an area: (א: ג)
 - 6 amot by 6 amot?
 - 8 amot by 8 amot?
- Does the above ruling also apply for grain? (ב: ג)
- What must someone do if they planted the maximum number for different vegetables in the 8 by 8 area and the border reduced in height? (ב: ג)
- How much space must be left between two regions of different vegetables? (ג: ג)
- Which of the following field structures is permissible/forbidden? (ד: ג)



- 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: ז)
 - 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)

Local Shiurim

Sunday -Thursday

After *Ma'ariv*
Mizrachi Shul
 Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
 Melbourne, Australia

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
 In US dial: 718 906 6400
 Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
17 th October ט"ז חשוון	18 th October י"ח חשוון	19 th October י"ט חשוון	20 th October כ"א חשוון	21 st October כ"ב חשוון	22 nd October כ"ג חשוון	23 rd October כ"ד חשוון
Kilayim 4:5-6	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

