
כלאים

TIME 4 MISHNA

mikra

כלאים

אֶת־חֻקֹּתַי תִּשְׁמֹרוּ בְּהַמְתִּידָן לֹא־תִרְבֵּיעַ כְּלָאִים שְׂדֵךְ לֹא־תִזְרַע כְּלָאִים וּבִגְד כְּלָאִים
שְׁעִטְנוּ לֹא יַעֲלֶה עָלֶיךָ:
(ויקרא יט:ט)

“Guard my statutes: Do not cross-breed your animal as כלאים; do not plant seeds of כלאים in your field; do not let an item of כלאים clothing - שעטנו - go onto you.”

לֹא־תִזְרַע כְּרִמְךָ כְּלָאִים פְּנֵי־תְקֻדַּשׁ הַמְּלֵאָה הַזֹּרַע אֲשֶׁר תִּזְרַע וּתְבוֹאֲת הַפְּרִים:
לֹא־תַחְרֹשׁ בְּשׂוֹרֵי־בַחֲמֹר יַחְדָּו:
לֹא תִלְבַּשׁ שְׁעִטְנוּ צֶמֶר וּפְשֵׁתִים יַחְדָּו:
(דברים כב:ט-יא)

“Do not plant seeds of כלאים in your vineyard, in case the fullness of the seed which you will plant and the produce of the vineyard will become separated from use.
Do not plough with an ox and a donkey together.
Do not wear שעטנו - wool and linen together.”

Overview

כְּלָאִים

כְּלָאִי זָרְעִים (1-3)

- ✓ **What's considered 2 different types**
 - Appearance and shape
 - Planting seeds together
 - Grafting
- ✓ **When no benefit is gained from the כְּלָאִים**
 - If 1 species is mixed with another
 - Changing what is planted in a field
- ✓ **Different formations of species in a field**
 - Patches - Rows - Fields - Gourd

כְּלָאִי הַפָּרֶם (4-7)

- ✓ **Distance which must be left between different vines and other species**
 - Defining a vineyard - קְרַחַת הַפָּרֶם
 - מְחוּל הַפָּרֶם - Unusual formations
 - Planting inside things in a vineyard
- ✓ **Not benefitting from כְּלָאִי הַפָּרֶם**
- ✓ **An עָרִיס**
 - Things becoming secondary to the vines draped on them
- ✓ **Specific ways that produce is planted/grows**
 - הַבְּרָכָה - Species mixing once growing

כְּלָאִי בְּהֵמָה (8)

- ✓ **Not working or mating any combination of animals**
- ✓ **What status animals have**
 - שָׂרָץ - בְּהֵמָה - חֵיָה

כְּלָאִי בְּגָדִים (9)

- ✓ **What's included in the prohibition**
 - What's considered "upon you"
- ✓ **Checking for שְׂעָטָנוֹ**

Key Terms

פְּלֵאִים

Rules:

- לְבוּד** - Something within 3 טְפָחִים of something else is considered connected to it
- בְּטֵל בְּרֹב** - In a mixture, that which makes up the minority is nullified and the entire mixture is considered to be whatever the majority is
- דְּבַר שְׂאִינוֹ מִתְכוּן** - Doing something generally forbidden without intending for the forbidden result

Concepts and Terms:

- **כְּלָאֵי זְרָעִים** - Mixing 2 different kinds of seeds together; grafting 2 kinds of plants
- **כְּלָאֵי הַפָּרֶם** - Planting another species in a vineyard
- **כְּלָאֵי בְהֵמָה** - Interbreeding different types of animals; working 2 kinds of animals together
- **כְּלָאֵי בְּגָדִים/שְׂעֵטָנוֹ** - Wearing clothing which contains both wool and linen
- **בֵּית סָאָה** - Area of 2500 אַמּוֹת², e.g. 50x50 אַמּוֹת
- **בֵּית כּוֹר** - Area of 75,000 אַמּוֹת² (30 בֵּית סָאָה)

רֵאשׁ תּוֹר - When the corner of an area of a field planted with one species reaches an area planted with a different species

- **קִרְחַת הַפָּרֶם** - A vineyard whose middle vines have been removed
- **מְחוּל הַפָּרֶם** - A vineyard surrounded by a wall
- **אָסוּר בְּהִנָּאָה** - When it's forbidden to benefit from something
- **מְקַדָּשׁ** - The term used to refer to the prohibition to benefit from כְּלָאִים

עָרִיס - A vineyard

עֲבוּדָה - The working area around a plant, which must be left unplanted when planting another species next to it; either 6 טְפָחִים or a רֵבַע בֵּית

אֵילֵן סָרֵק - A tree which doesn't grow fruit

הַבְּרָכָה - A process of bending the tip of a branch into the ground, bringing it back up at a different spot in the field and later cutting it from the original tree

Key Terms

פְּלֵאִים

עֲצִיץ נְקוּב - A plant-pot with a hole in it at least the size of a small root
מְלָקוֹת - Lashes

- **חֵיָה** - Undomesticated animal
- **בְּהֵמָה** - Domesticated animal
- **שָׂרָץ** - One of the 8 creeping animals mentioned in the תּוֹרָה

טוּמְאַת אֶהָל - Impurity which is transferred by being under the same roof, underneath or above the source of impurity

מְרֵאִית הָעֵין - When it appears like one is sinning

Summaries

כְּלָאִים

• 'כְּלָאִי זָרְעִים' - כְּלָאִים of seeds:

What's considered 2 different types:

- 1) If the appearance of 2 plants are almost identical, they are considered the same type so **may be planted or grafted together**.
- 2) If their appearance is similar, they are considered the same type only if their taste is similar.
- 3) If their appearance is different, they are considered different types so **may not be planted or grafted together**.

→ **ר' עקיבא**: A small garlic or onion is considered the same type as the regular form.

→ Peaches and almonds are considered different types, even though the skin covering almonds at their early growth gives them the appearance of peaches.

→ Whereas the prohibition of planting two types of seeds together doesn't apply to trees, the prohibition of grafting applies to all combinations of trees and plants.

ר' יהודה: One may graft a tree with a green plant, since they don't fuse together.

- One may not graft even in an unusual manner, e.g. planting green plants on a stump of a sycamore tree.
- One may not plant a fig branch into a plant in order to cool it down, or a vine into a melon for its water supply, even though he isn't doing it in order to mix 2 species.
- One may not plant gourd seeds into a mallow in order to keep them warm enough to survive and grow in the winter.

- One may store bundles of turnips or radishes in the ground next to a vine, since they don't look like they are planted.

→ The fact that they aren't planted also means that (a) this may be done during the year of שמיטה; (b) he doesn't need to tithe it upon removing it from the ground, and (c) he may remove them from the ground on שבת as long as he doesn't move the earth.

- **חֲכָמִים**: To plant even 1 seed of one species with 1 seed of another species is forbidden.

ר' יהודה: It's אסור only if there are at least 3 seeds in total, since the תורה says that one may not plant his "field" with כְּלָאִים, implying that there's something else planted there independent of the 2 כְּלָאִים seeds.

- Animals of 2 different species may not be mated or worked together.

→ A horse and donkey are considered a different species to a mule, even though the mule's parents are a horse and donkey.

Summaries

כְּלָאִים

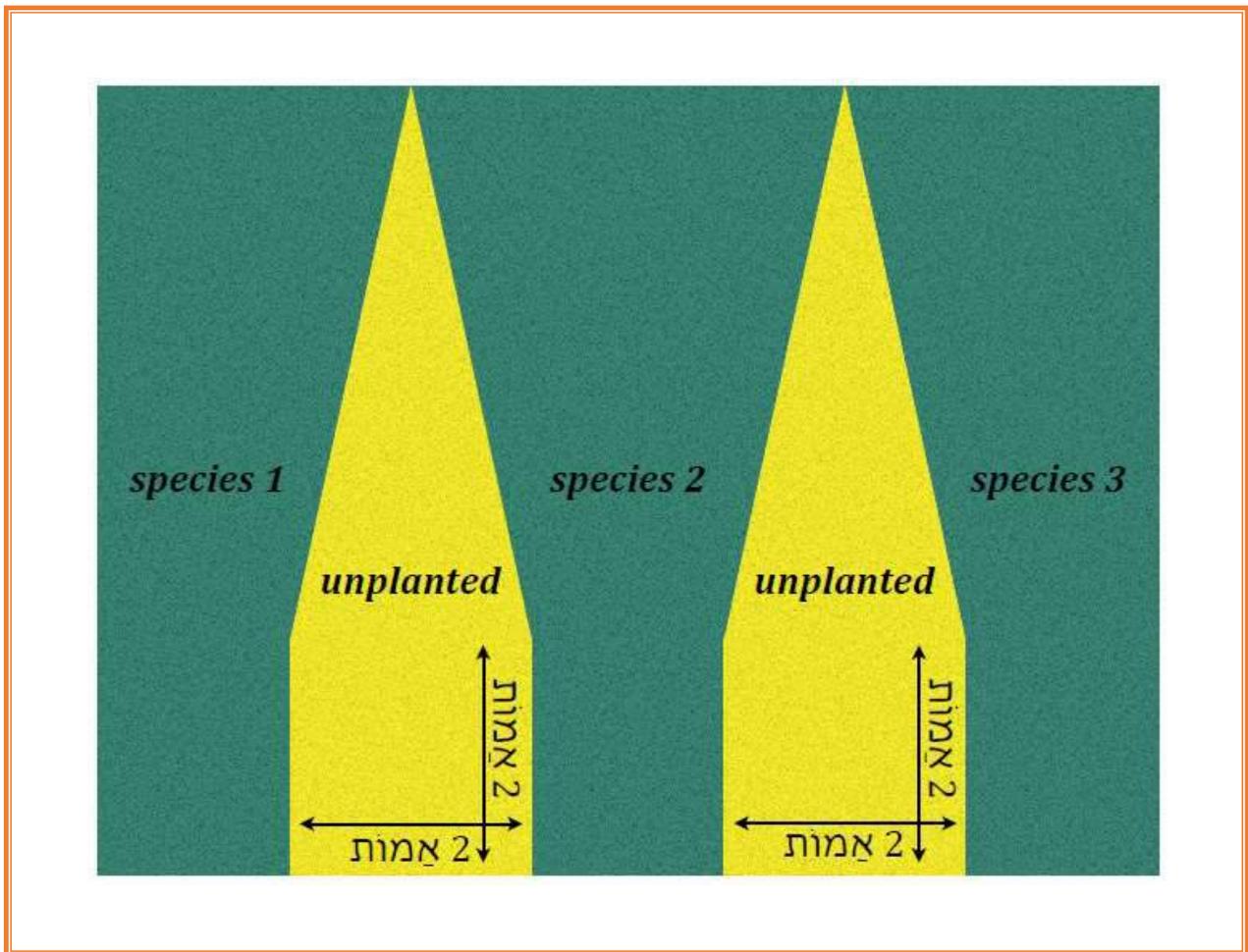
When no benefit is derived from mixing seeds:

- **חֲכָמִים**: If the amount of seeds which fall into a group of other seeds makes up $1/24$ or more of the other seeds, the owner **must reduce it** to less than that, but if it's **less than $1/24$** then it **can be kept** since it's obvious that it isn't planted for the sake of כְּלָאִים.
 - ר' יוסי**: If it makes up $1/24$, he **must remove all of it**, since otherwise he is showing that he wants to keep part of it as כְּלָאִים.
 - **תָּנָא קָמָא**: This applies even if 2 different species together make up the $1/24$, as long as **1 of the 2 are a different type** to the other seeds.
 - ר' שמעון**: It only applies if the $1/24$ is made up of **1 species**.
 - חֲכָמִים**: It applies even if it's made up of 2 different species, as long as **both are a different type** to the other seeds.
 - **6 קב** of seeds are usually planted in the area of a 'בֵּית סָאָה' – 50x50 אַמּוֹת, so $1/24$ is usually $1/4$ קב, but it's הַלְכָה לְמִשְׁנֵי מִסְיָנֵי that even if the seeds which fall in are usually planted as $1\frac{1}{2}$ קב in a בֵּית סָאָה, the measurement of $1/24$ is still used, even though it's only $1/16$ קב.
 - ר' שמעון**: The same applies to seeds which are usually planted as **18 קב** in a בֵּית סָאָה, such that $1/24$ is $3/4$ קב.
- If one plants his field with one type of produce and subsequently decides to plant it with a different type instead, he should **wait for it to start growing within the ground and plough over it**, since at that stage the roots are very weak.
 - If the first type has already **started to grow above ground** so is visible, he must still plough over it before planting the second type and cannot rely on future uprooting of the wheat.
 - **חֲכָמִים**: He only **needs to plough the amount that he normally ploughs**, even though this will leave some land unploughed, since this still shows that he doesn't want the כְּלָאִים.
 - אָבָא שְׂאוּל**: The maximum amount of land that he **may leave unploughed is $1/24$** of it.
 - If vines were planted there, he may plant a new species after **cutting them down to a height of less than a טֶפַח from the ground**.
 - If **קִנְבוֹס/לוּף** (certain herbs) were planted there, he **must wait for 3 years** before uprooting them and planting a different produce there, since that's how long they take to start growing and become weak.
- If **plants which are harmful to its surroundings sprout up by themselves**, he **doesn't need to uproot** it, since it's obvious that he didn't plant them.
 - If he **begins to uproot them**, he **must uproot all** of them, since otherwise it appears like he wants to keep the rest.

Diagrams

פְּלֵאִים

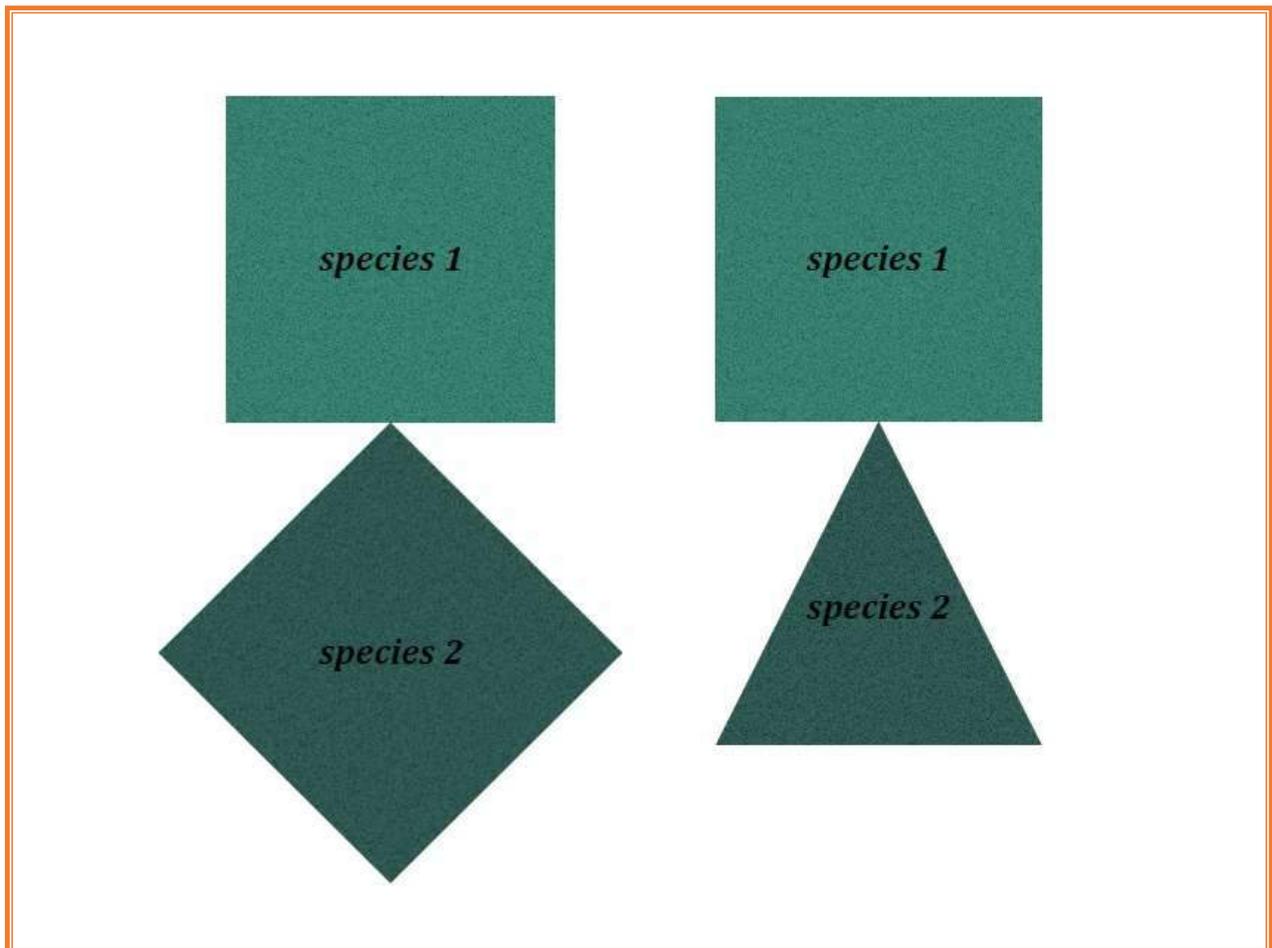
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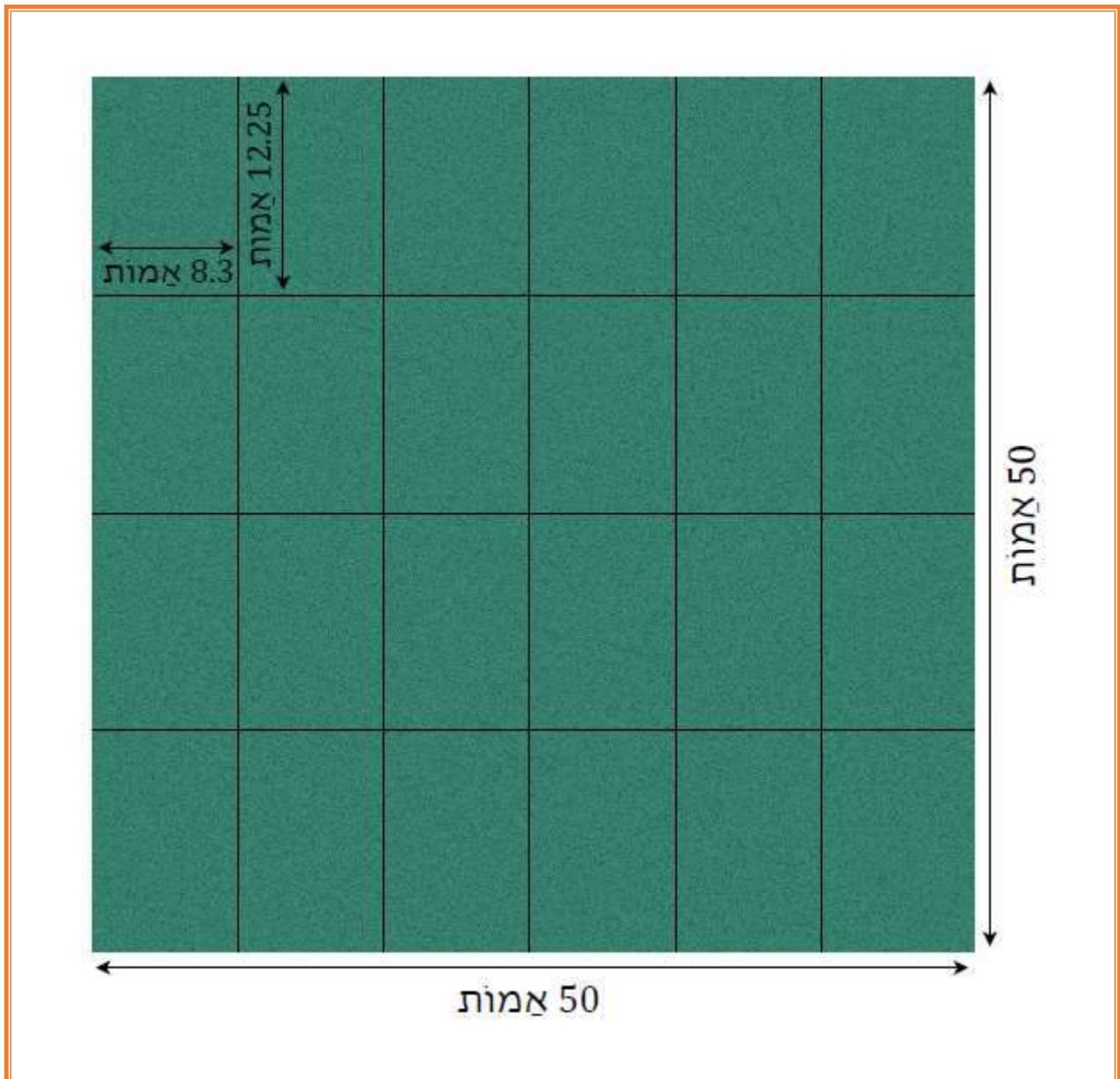
Diagrams

פְּלָאִים

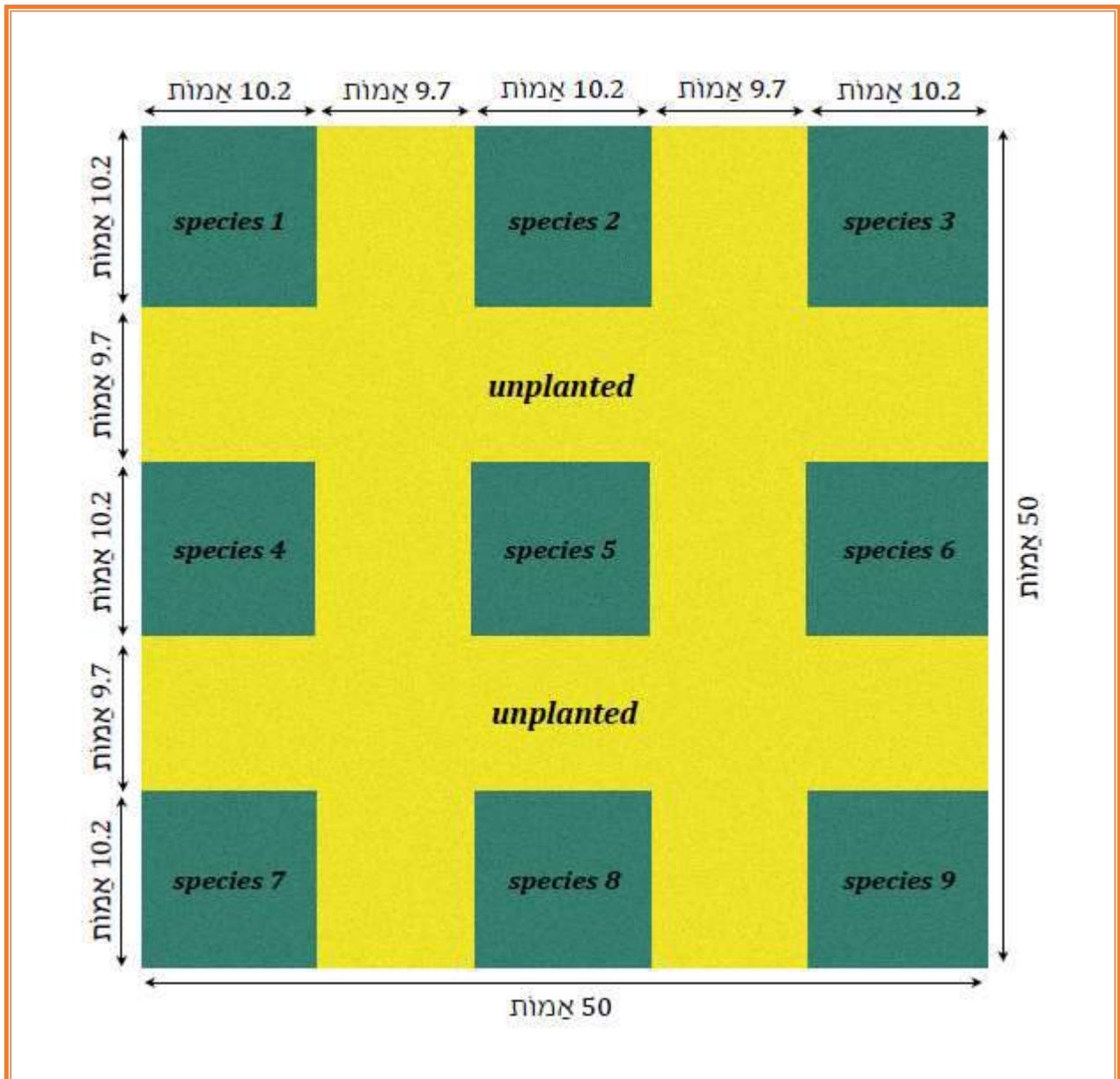
פרק ב: משנה ז



פרק ב: משנה ט



פרק ב: משנה ט



Summaries

כְּלָאִים

- A **patch of 6x6 טְפָחִים** may be planted with **5** different green plants, using the mechanism of **רֹאשׁ תוֹר** where only corners touch another species since anyway green plants are anyway generally planted in small quantities *[see diagrams]*.
 - **חֻקְמִים**: If it has a **1 טְפַח high and wide boundary** so is **8x8 טְפָחִים**, it may be planted with **13** different species – 3 on each side of the boundary, and one in the middle **6 טְפָחִים** – using the mechanism of **רֹאשׁ תוֹר**.
 - ר' יְהוּדָה**: It may be planted with **18** different species, with 6 in the middle **6 טְפָחִים**.
 - A **turnip may not be planted in the boundary**, since it's likely to grow into the middle **6 טְפָחִים**.
 - If the **boundary later becomes smaller**, the **plants may be kept** since this doesn't make them look like **כְּלָאִים**.
- A **furrow which is 1 טַפַּח deep** and **6 טְפָחִים wide** may be planted with 2 different seeds on either side and a **third seed in the middle**, since it's on a different level.
- **ר' יִשְׁמַעֵאל**: If one wants to plant a **strip of green plants inside a field of another species** of green plants, the **gaps left between them must go from one end of the field to the other**, because of the relatively small width of the strip *[see diagram]*.
 - ר' עֲקִיבָא**: The gaps only need to be **6 טְפָחִים long and wide**, and if they don't reach the end of the field then he will need to add a third gap *[see diagram]*.
 - ר' יְהוּדָה**: The gaps only need to be **6 טְפָחִים long and 1 טְפַח wide**, as learnt from the **תוֹרָה**.

Stringencies of a דְּלֵעַת – gourd:

- One **may not plant just one row each of 3 different plants which get entangled easily** (e.g. gourd) next to each other, even if he leaves the usual gaps between them, since they aren't distinct and separate enough.
 - **ר' אֱלִיעֶזֶר**: If there is one row of Species 1, one of Species 2, one of Species 3 and then **another row of Species 1**, this is **permitted** since it's considered a field of Species 1.
 - חֻקְמִים**: It's **forbidden**, since this isn't considered a field of Species 1 as the 2 rows aren't adjacent, so the rows lack significance and distinction.
- One may plant 2 different seeds **inside one hole** if he **directs their growth in opposite directions**, since that way it's clear that they aren't mixed together.
- **ר' יִשְׁמַעֵאל**: One who wishes to plant **alternate rows of an onion field with gourds** which will take up the entire width of the field should: (1) uproot **8 אַמּוֹת** of onions; (2) plant the middle **4 אַמּוֹת** with gourd; (3) leave the remaining **2 אַמּוֹת** on either side unplanted; (4) leave the next **8 אַמּוֹת** planted with onions.
 - ר' עֲקִיבָא**: He may plant the entire **8 אַמּוֹת** which he uprooted with gourd, and the usual gap of **6 טְפָחִים** at the beginning of each row is sufficient.

Summaries

פְּלֵאִים

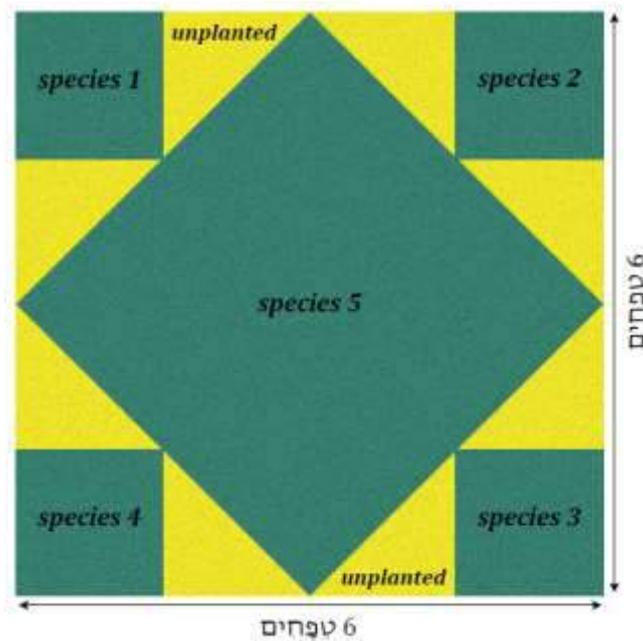
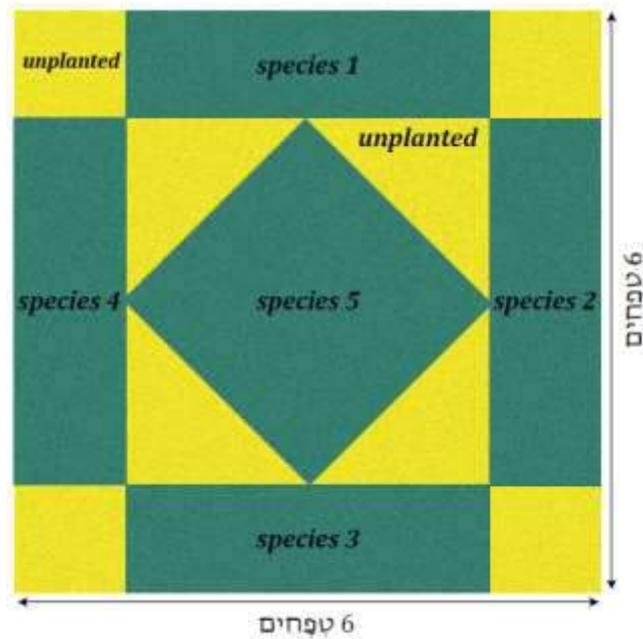
חֲכָמִים: There must be at least 12 אַמּוֹת in between one row of gourd and another (like **ר' יִשְׁמַעֵאל**), and the usual gap of 6 טְפָחִים at the beginning of each row is sufficient (like **ר' עֲקִיבָא**) [see diagrams for all 3 opinions].

- A gourd is **considered a green plant**, so if it's planted within a field of another green plant then a gap of 6 טְפָחִים must be left, and if it's a grain field then a gap of a בֵּית רִבַּע must be left.
 - **חֲכָמִים**: If he plants a row of gourds in the field, a gap of 6 טְפָחִים is sufficient since a row is more distinct.
 - ר' יוֹסִי**: A gap of 4 אַמּוֹת is necessary, because of their vast growth.
- **ר' מֵאִיר** heard a big stringency from **ר' יִשְׁמַעֵאל**, that a gap of 1/3 of a בֵּית סָאָה must be left between gourd and another species. **ר' יוֹסִי בֶן הַחוּטָף אֶפְרָתִי** heard from **ר' יִשְׁמַעֵאל** that the gap must be 1/3 of a בֵּית כּוֹר (the area of 30 סָאָה).

Diagrams

פְּלָאִים

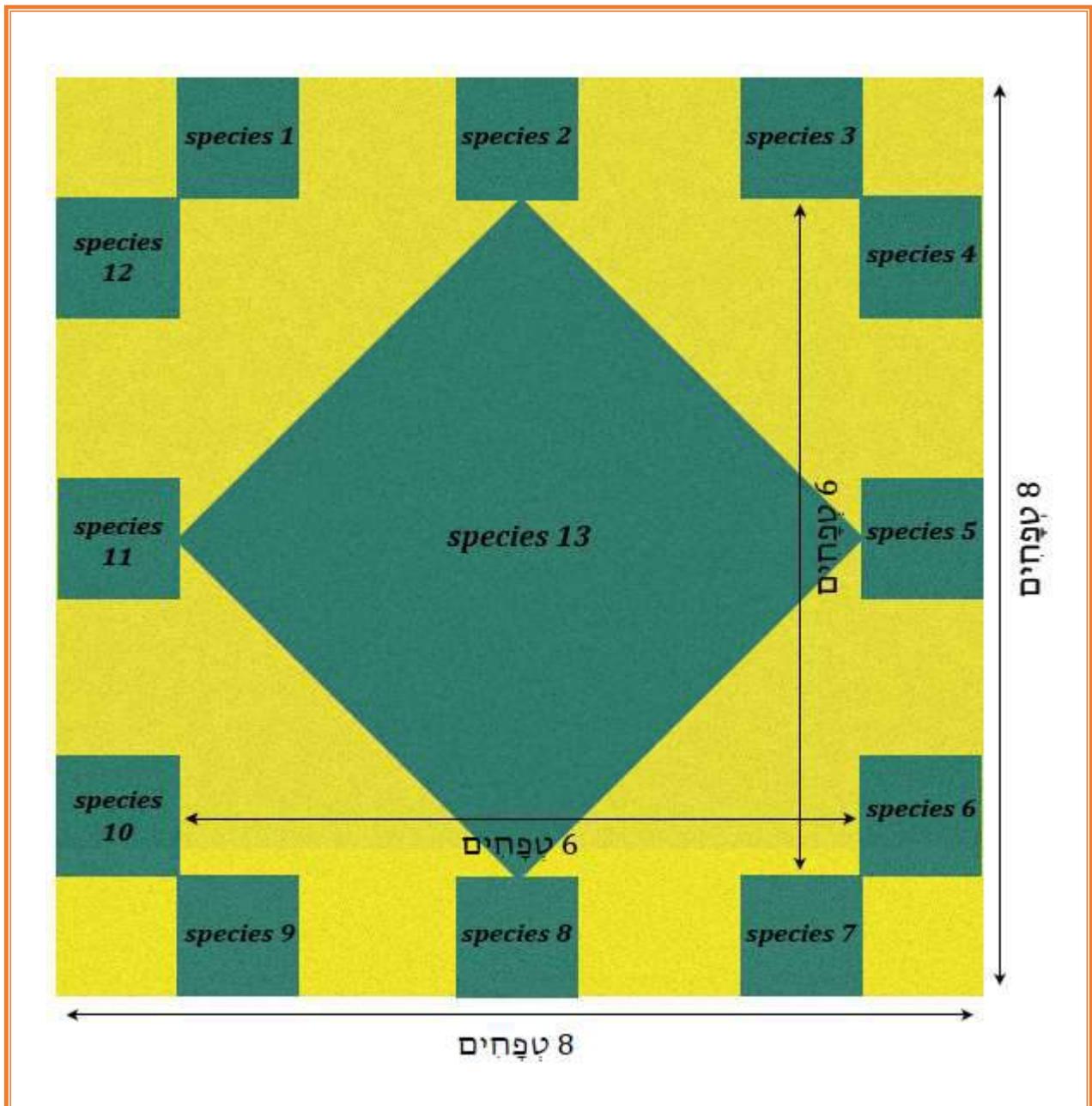
פרק ג: משנה א



Diagrams

פְּלָאִים

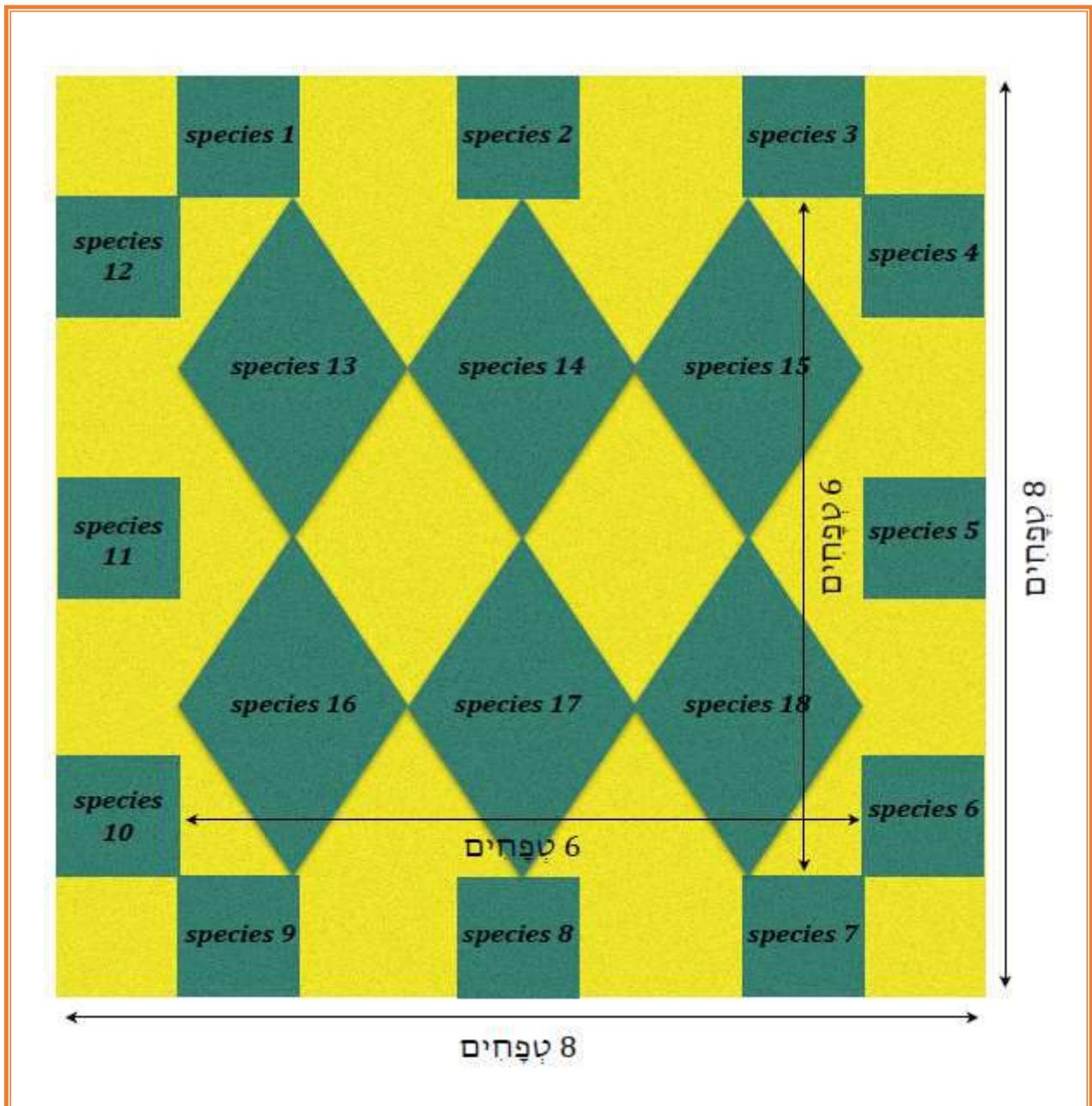
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Diagrams

פְּלָאִים

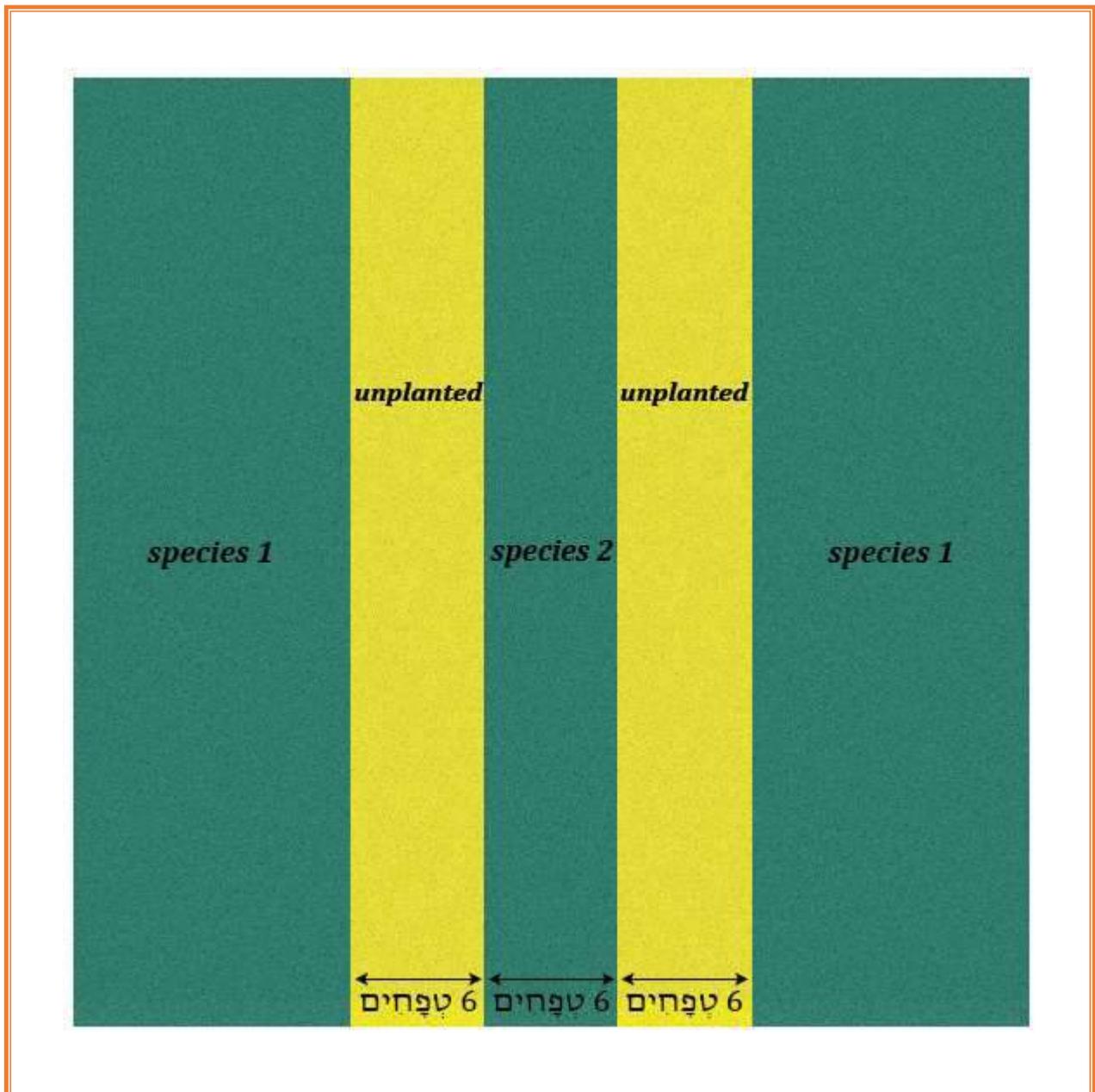
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Diagrams

פְּלֵאִים

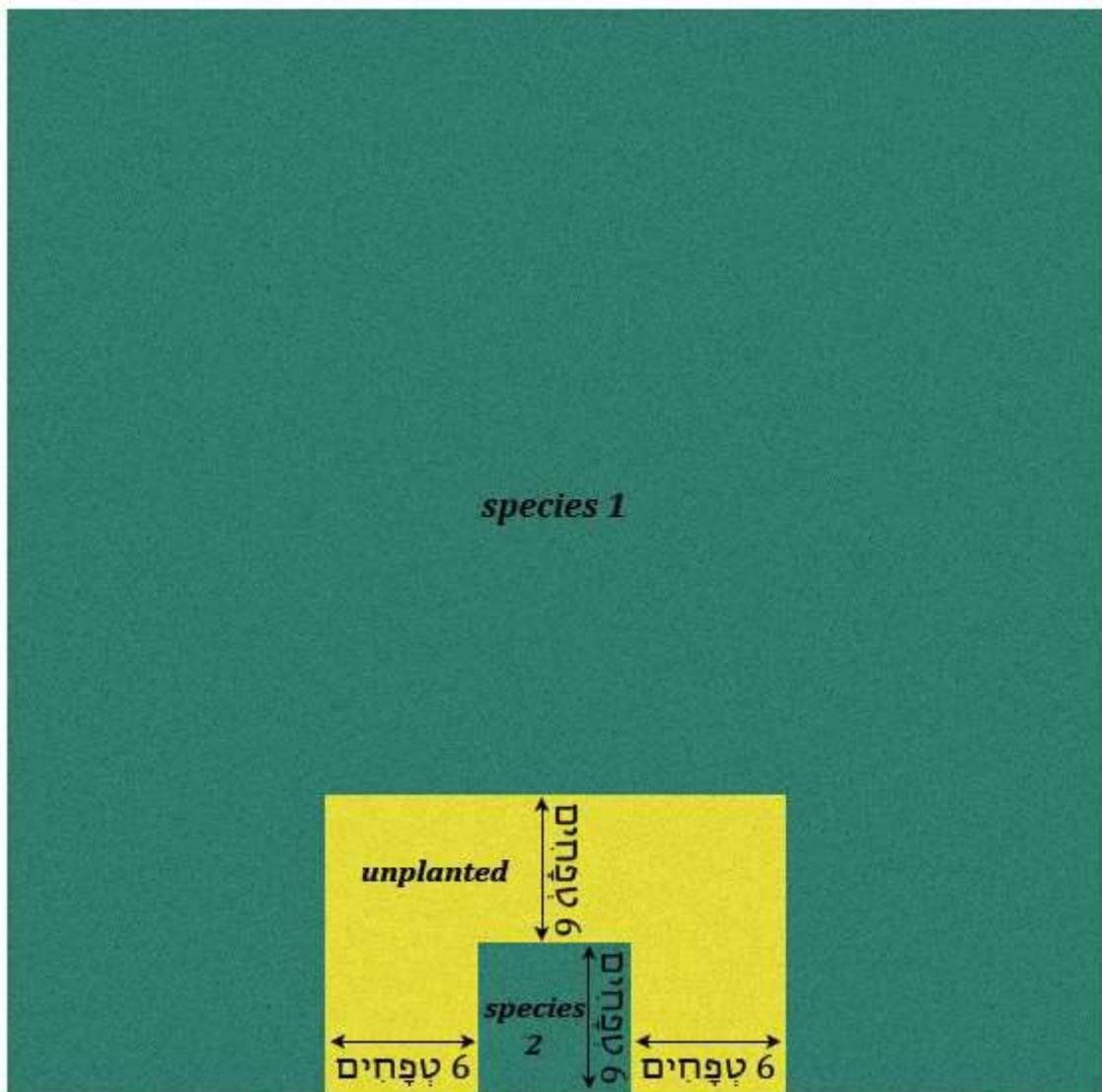
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Diagrams

פְּלֵאִים

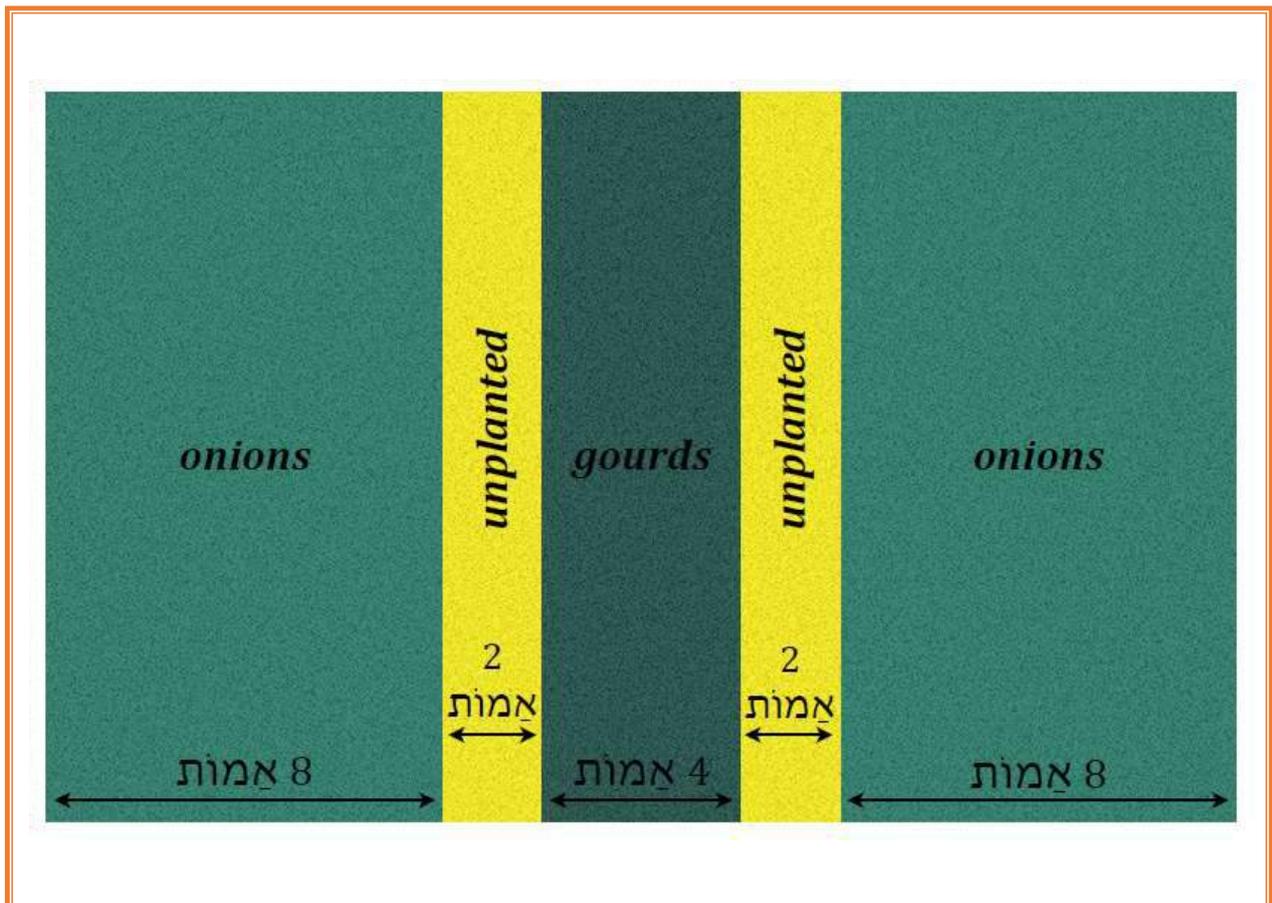
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Diagrams

פְּלֵאִים

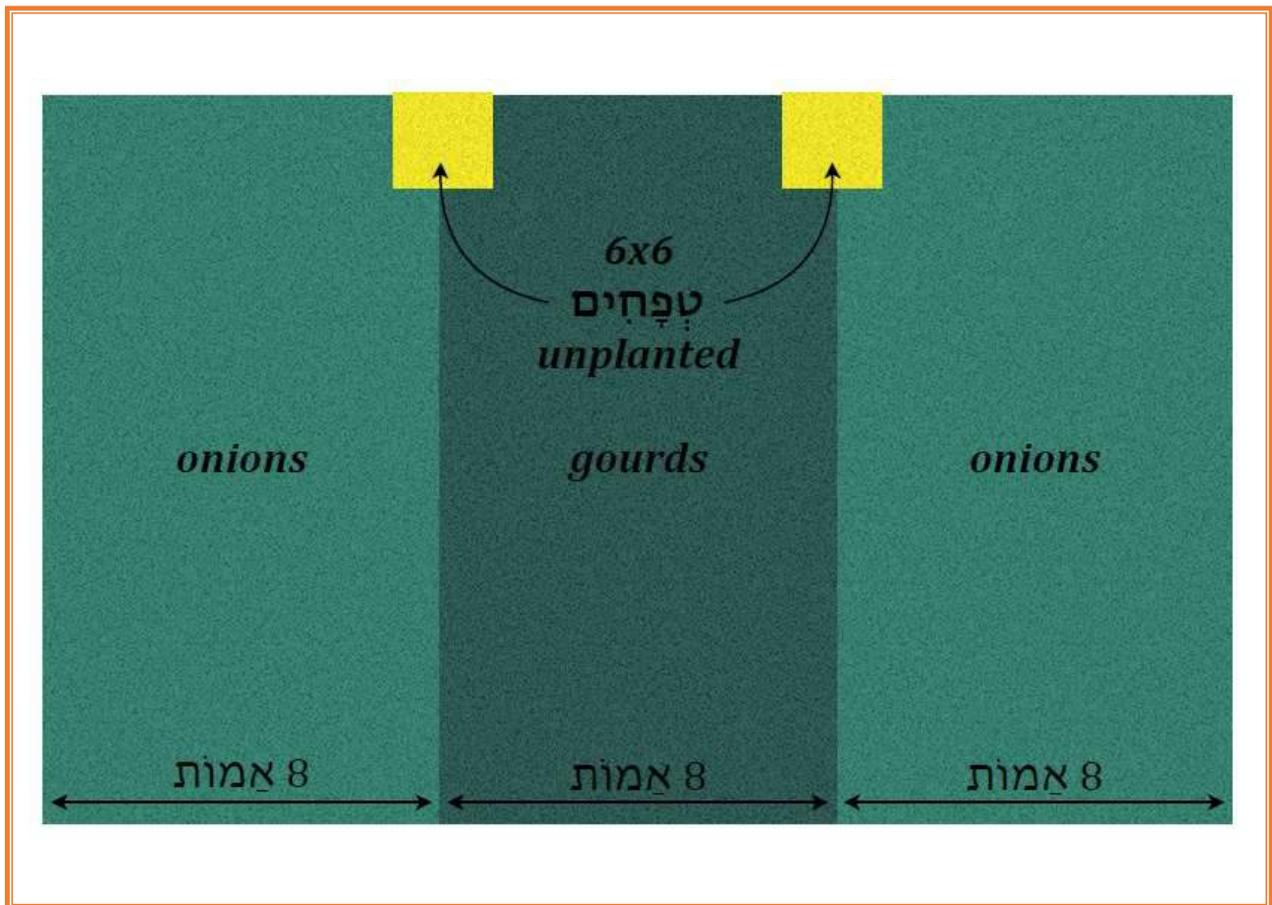
פרק ג: משנה ו



Diagrams

פְּלֵאִים

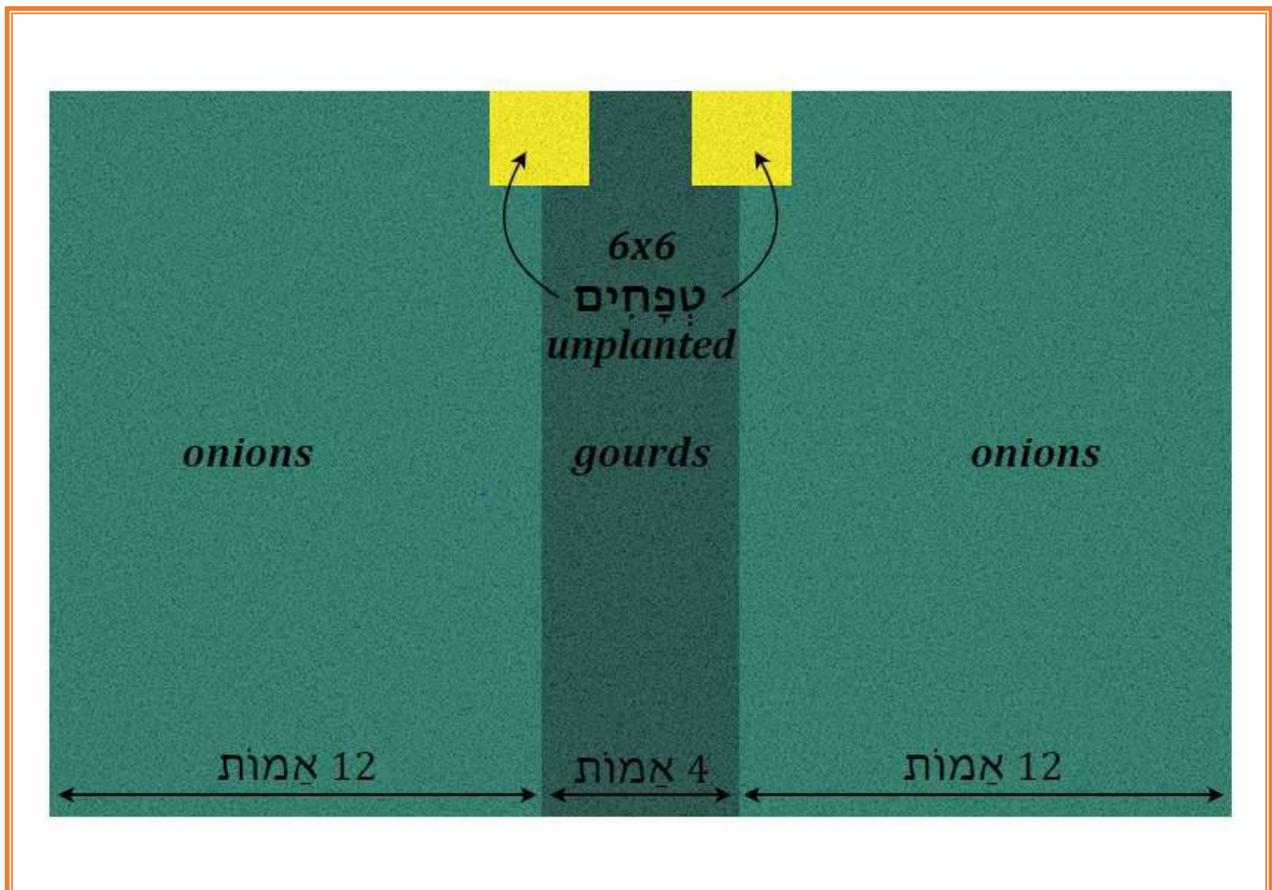
פרק ג: משנה ו



Diagrams

פְּלֵאִים

פרק ג: משנה ו



Summaries

כְּלָאִים

• 'כְּלָאִי הַקָּרָם' – כְּלָאִים of a vineyard:

- **בֵּית שְׂמַאי**: A 'קִרְחַת הַקָּרָם' – vineyard whose **middle vines have been removed** – may be planted with another species in the middle if there are at least **24 אַמּוֹת** in between the two ends of the vineyard – **4 אַמּוֹת** of an unplanted gap plus a large enough area for the other species to be planted that it be considered a distinct field, i.e. **8x8 אַמּוֹת**, for each side of the vineyard.

בֵּית הֵלֵל: An area of **16 אַמּוֹת** is sufficient, since an area of **4x4 אַמּוֹת** is considered a distinct field.

→ **בֵּית שְׂמַאי**: A 'מְחוּל הַקָּרָם' – a **vineyard surrounded by a wall** – may be planted in between the wall and vineyard if there are at least **16 אַמּוֹת** in between them: (a) **4 אַמּוֹת** of an unplanted gap next to the vineyard; (b) **4 אַמּוֹת** next to the fence which is generally left unplanted so that people tread there and strengthen the wall; (c) an area of **8x8 אַמּוֹת** to be considered a distinct field.

בֵּית הֵלֵל: An area of **12 אַמּוֹת** is sufficient, since an area of **4x4 אַמּוֹת** is considered a distinct field.

- **ר' יְהוּדָה**: This isn't the case of **מְחוּל הַקָּרָם**, which requires **12 or 16 אַמּוֹת**, rather the case of **מְחוּל הַקָּרָם** is **in between 2 different vineyards which aren't aligned** so it's obvious that they weren't originally part of the same vineyard, so only the **area of one distinct field is required**.
- A **fence** is only of significance if it's at least **10 טְפָחִים** tall.
 - o If the fence is made up of vertical **reeds which are distanced less than 3 טְפָחִים from each other**, the gaps are considered closed up ('לְבוּד') so it's a **valid fence**.
 - o A gap of **up to 10 אַמּוֹת** is considered an entrance so **part of the fence**.
 - o If more of the fence are 'entrances' than the physical fence itself, then the 'entrances' are **not considered part of the fence**.
 - o A **ditch** is only of significance, e.g. to separate 2 species, if it's at least **10 טְפָחִים** deep and **4 טְפָחִים** wide.

- **בֵּית שְׂמַאי**: **1 row** of 5 vines is **considered a vineyard**, such that an unplanted gap of 4 **אַמּוֹת** must be left between it and another species.

בֵּית הֵלֵל: It's only considered a vineyard if there are **2 rows** of 2 vines and the 5th vine is planted such that it appears to be the continuation of both rows [see diagrams].

→ So according to **בֵּית שְׂמַאי**, if one plants another species within **4 אַמּוֹת** of a vineyard then the **first row** becomes '**אָסוּר בְּהִנָּאָה**' – **forbidden in benefit**, whereas according to **בֵּית הֵלֵל**, the **first 2 rows** do.

→ According to **בֵּית הֵלֵל**, if one plants **1 row next to his neighbour's already existent row**, they are **considered a vineyard**, even if they are separated by a path less than **8 אַמּוֹת** wide or a fence less than **10 טְפָחִים** tall.

ר' יְהוּדָה: If the **vines are draped over the fence** and intertwine with each other, then they combine to make a vineyard even if the fence is taller than **10 טְפָחִים**.

Summaries

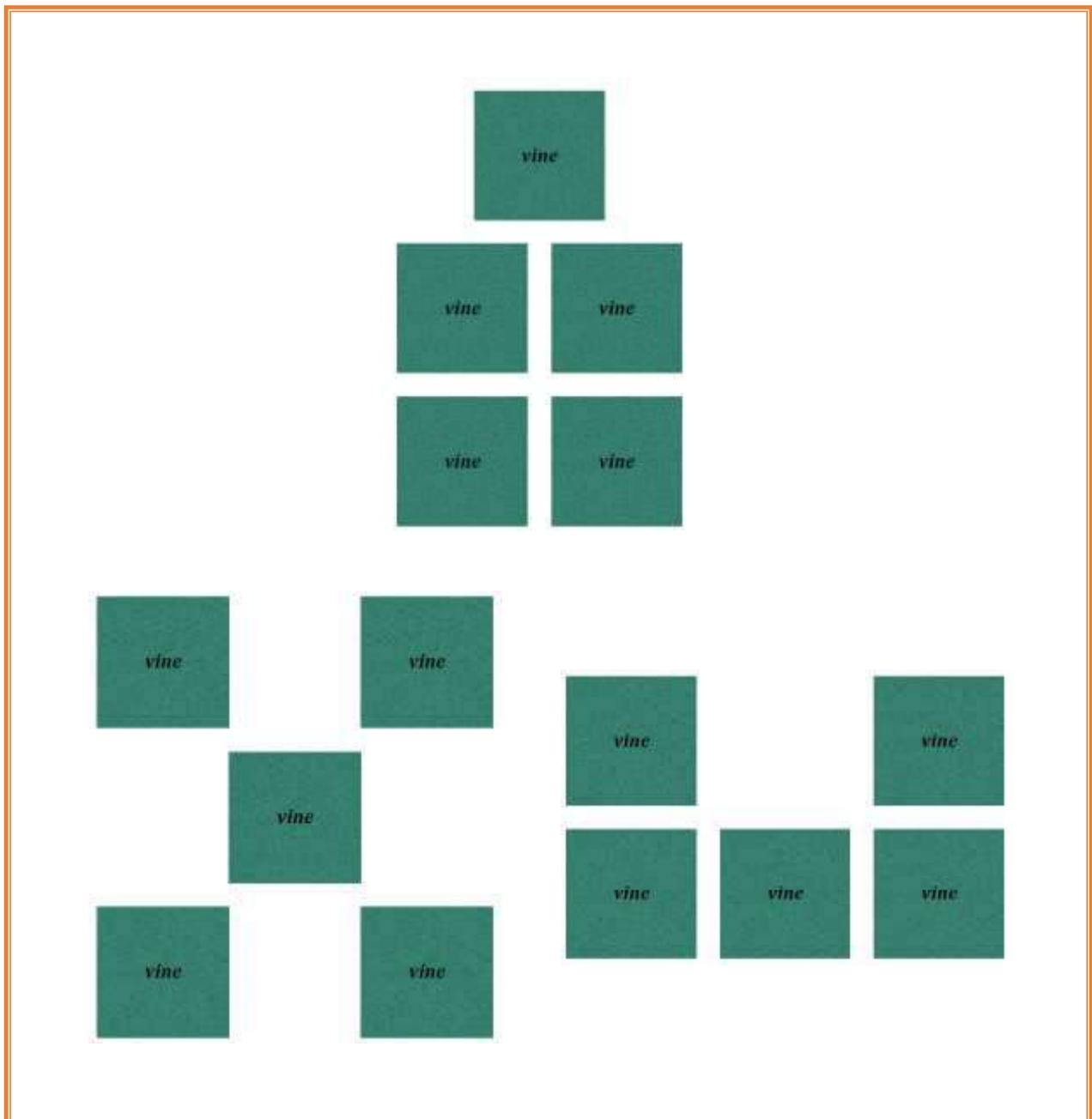
פְּלֵאִים

- **חֲכָמִים**: Although **2 rows** must be within **8 אַמּוֹת** of each other to be considered a vineyard, if there are **at least 3 rows** then there can be up to **16 אַמּוֹת** in between them.
 - ר' מאיר & ר' שמעון**: The maximum is always **8 אַמּוֹת**.
 - **חֲכָמִים**: If the **middle of 3 rows is removed**, since there are only 2 rows left they are only considered a vineyard if they are within **8 אַמּוֹת** of each other.
 - ר' אליעזר בן יעקב משום חנניא בן חכניאי**: Each of the 2 rows is a vineyard by itself (like **בֵּית שְׁמַאי**) so this is like a case of **קְרַחַת הַכֶּרֶם** where either side is considered a vineyard, so there can be **16 אַמּוֹת** in between them (like **בֵּית הַלֵּל**).

Diagrams

פְּלָאִים

פרק ד: משנה ו



Summaries

בְּלָאִים

Unusual vineyard formations:

- 1) A **vineyard which has been destroyed** is still **considered a vineyard** if there are at least 10 vines remaining in an area of a **בֵּית סֵּאָה**, at least 5 of which set out in a vineyard formation across a distance of **4-16 אַמּוֹת**.
- 2) Vines which are planted in a **random formation** are **considered a vineyard** if at least 5 of them have the requisite formation for a vineyard.
- 3) **ר' מאיר**: If the **rows don't align with each other**, it's still considered a regular formation so they make up a **vineyard**.
- 4) **ר' שמעון**: If the **rows are within 4 אַמּוֹת of each other**, they **aren't considered a vineyard** since this is an unusual formation and they don't grow properly.
חֲכָמִים: He intends to remove the ones which don't grow properly and use them as firewood, so it's viewed as if those ones have already been removed so it is considered a vineyard.

Planting inside different things in the vineyard:

- 1) **ר' אליעזר בן יעקב**: A **ditch** which runs through an entire vineyard and splits it into two is considered significant that one may plant a different species in it.
- 2) **ר' אליעזר**: One may plant another species in a **winepress** at the edge of a vineyard which is 10 טְפָחִים deep and 4 טְפָחִים wide.
חֲכָמִים: One may not, since it isn't significant enough so it's secondary to the vineyard.
- 3) A 4x10 טְפָחִים **mound** at the edge of a vineyard used by a watchman to see far into the distance may be planted with another species, since it's all above the ground so it's not secondary to the vineyard.
- 4) **חֲכָמִים**: If an **individual vine is planted in a winepress or hole**, another species **can be planted 6 טְפָחִים** away from it.
ר' יוסי: If the winepress/hole is narrower than 4 אַמּוֹת, it's all considered the domain of the wine so **nothing else may be planted there**.
- 5) One may plant another species **inside a house** in a vineyard.

The prohibition to benefit from **בְּלָאִי הַכֶּרֶם**:

- One who plants or keeps **בְּלָאִים** within his vineyard is '**מְקַדֵּשׁ**' – makes benefit from something forbidden – all vines within a **16 אַמּוֹת** radius of the **בְּלָאִים**.
→ Since it's most common to distance vines by **4 אַמּוֹת** from each other, such that **45 vines** are within a **16 אַמּוֹת** radius, if they were distanced by **5 אַמּוֹת** such that only **37 vines** are within a **16 אַמּוֹת** radius, nevertheless **45 become forbidden** since people will think that they were distanced by **4 אַמּוֹת** as that was most common and it's difficult to tell the difference between 4 and 5 אַמּוֹת [see diagrams].
- If one sees another species in his vineyard and states that he **will uproot it when he gets there**, it **isn't מְקַדֵּשׁ** any vines yet; but if he reaches it and says that **he'll uproot it when he comes back** then he has shown that he is happy with it growing there so as soon as it grows 1/200th of its current height, it **is מְקַדֵּשׁ** the vines.

Summaries

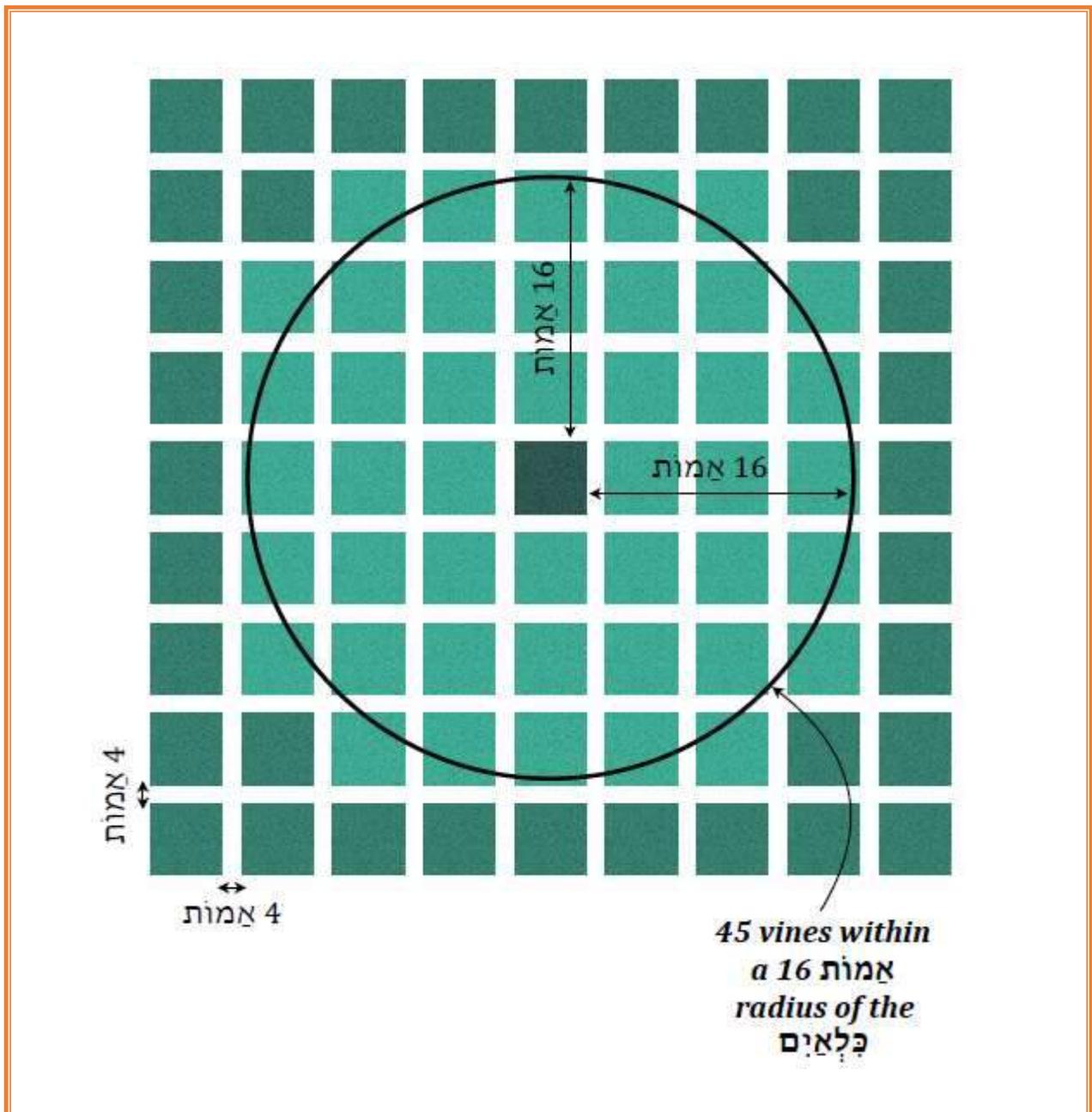
כְּלָאִים

- If one **drops seeds in his vineyard without realising** and uproots them when he realises, **nothing becomes אָסוּר** except for those seeds themselves.
 - **ר' עקיבא**: If he realises as soon as he drops them but isn't sure where they are, he should wait until they **appear** and **plough over that part**; if he waits until the plant is **growing significantly**, then he must **remove the kernels from the stalks and bury them**; if he waits until it has **reached 1/3 of its final growth**, he must **burn it** like כְּלָאִים which one plants intentionally.
- **ר' אליעזר**: If one doesn't uproot **thorns** which sprout in his vineyard, the **vines become אָסוּר** since there are places where people keep and work on thorns in their fields.
 - חֲכָמִים**: If nobody in that area keeps thorns, the **vines don't become אָסוּר** since the **תורה** says that the prohibition is when "you plant", implying something which is kept and whose growth is desired.
 - Things which **always grow in the wild** **don't become כְּלָאִים** in a vineyard.
 - **ר' טרפון**: **קַנְבוּס** (from which rope can be made) **doesn't become כְּלָאִים** in a vineyard, since it's considered a seed of the wild.
 - חֲכָמִים**: It **does**, since it's considered a green plant.

Diagrams

פְּלָאִים

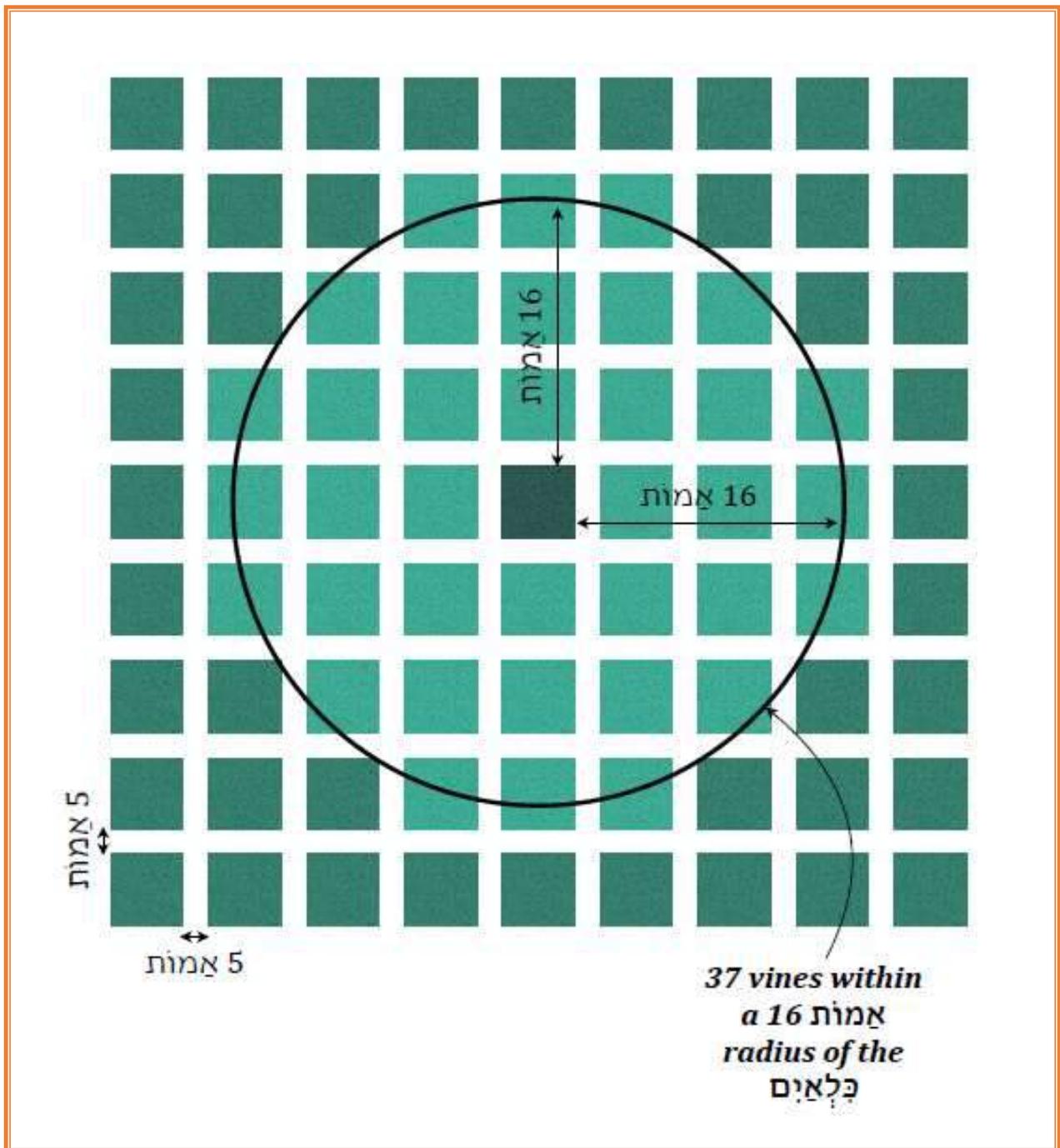
פרק ה: משנה ה



Diagrams

פְּלָאִים

פרק ה: משנה ה



Summaries

פְּלֵאִים

- An עָרִיס – vineyard of vines growing above the ground:
 - Even according to בֵּית הַלֵּל, **one row of 5 vines** growing on a fence/ditch/pole/roof is **considered a vineyard** ('עָרִיס').
 - בֵּית שַׁמַּאי: If he wants to plant another species on the other side of the fence, he must distance it **4 אַמּוֹת** away from the roots of the vine.
 - בֵּית הַלֵּל: He must distance it **4 אַמּוֹת** away from the fence.
 - ר' יוֹחָנָן בֶּן נוּרִי: ר' יוֹחָנָן בֶּן נוּרִי does **require 2 rows** for an עָרִיס too, and the one who said otherwise got confused with a different law: if there are less than **4 אַמּוֹת** between the roots of the vine and the fence, then **another species can't be planted there** since it's the vine's domain.
 - חֲכָמִים: The 'עֲבוּדָה' – working area – around a vine, i.e. the gap which must be left unplanted in between an individual vine and another species is **6 טְפָחִים**.
 - ר' עֲקִיבָא: It's **3 טְפָחִים**.
 - ר' אֱלִיעֶזֶר בֶּן יַעֲקֹב: If the vines of an עָרִיס which is **growing on a raised platform** in a field extend outwards over the actual field, it's **אָסוּר** to plant another species directly below it, but if it's **low enough to be cut from below** then another **4 אַמּוֹת** gap must be left, since it's viewed as part of the field [see diagram].
 - ר' אֱלִיעֶזֶר: If **1 row of vines is planted on the ground and 1 on an adjacent platform** which is less than **10 טְפָחִים** tall, they do combine to be **considered a vineyard**.
 - If one **drapes a vine onto part of a structure** of poles and an open roof made up of a few beams, it's **forbidden to plant under the entire structure** since it is all designated for the vine to grow onto and is secondary to the vine.
 - If he does plant underneath part of the structure upon which the vine is not yet growing, it **doesn't become אָסוּר בְּהִנָּאָה** until the vine grows above it.
 - חֲכָמִים: The same applies to one who drapes a vine onto part of an 'אֵילָן סָרְק' – **non-fruit tree**, since it isn't a significant or important tree so it becomes secondary to the vine.
 - ר' מֵאִיר: This applies to all trees **except for an olive and fig tree**.
 - ר' יוֹסִי: This applies to all trees which **aren't significant enough that whole fields are planted** with that type of tree alone.
 - ר' יִשְׁמַעֲאֵל showed ר' יְהוֹשֻׁעַ a vine draped on part of a **sycamore tree**, which because its main use is for wood has the status of an אֵילָן סָרְק, but ר' יְהוֹשֻׁעַ told him that it's **permitted to plant another species under the other branches** of the tree, since each branch is so large and significant that a vine on one branch has no bearing on the other branches.
 - If any of the **beams extend outwards** from the main structure, one **may plant underneath that part** unless he intends for the vine to grow onto it.

Summaries

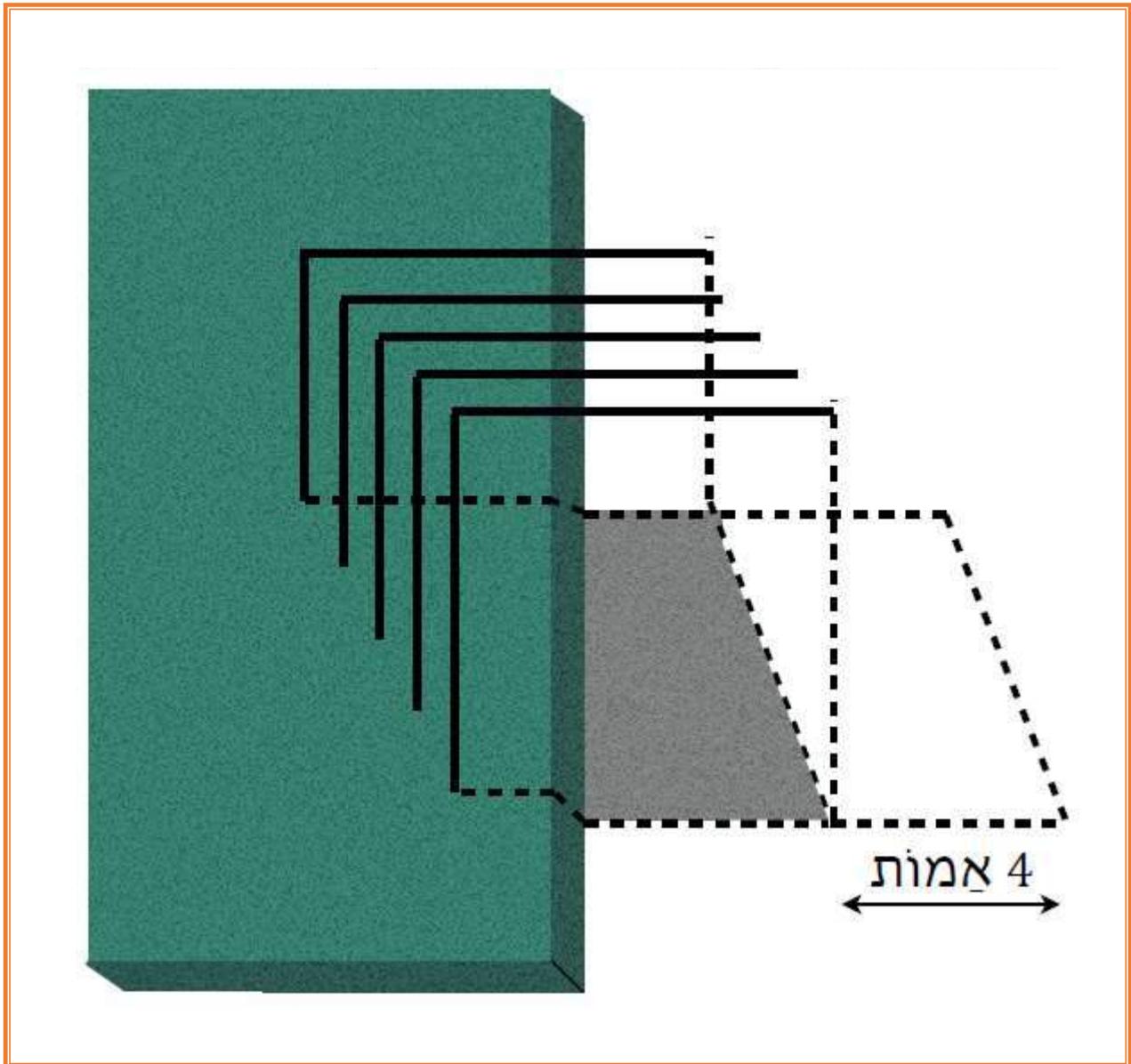
פלאים

- If the **middle vines of an עריס are removed** and there remains at least 5 vines on either side, the **middle area may be planted with another species** as long as they are distanced 4 אמות from the vines, and the other species don't need to make up a distinct field like they do in a case of קרחת הקרם.
- **חכמים**: If **5 vines are planted along the inside of a wall** which is L-shaped, another species **may be planted 6 טפחים** away since they aren't considered a vineyard as they aren't set out regularly, in a straight line.
ר' יוסי: If the wall is shorter than 4 אמות, another species **may not be planted** in the inside, since it's considered the domain of the vines *[see diagram]*.
- If the tip of a **vine extends further than 4 אמות/6 טפחים** away from the roots, it's **forbidden to plant another species only directly below it**.
 - If one ties 2 branches together with a rope, it's permitted to plant another species underneath the rope if it's not also underneath a branch, unless he intends for the branch to grow onto the rope, in which case the rope becomes secondary to the branches.

Diagrams

פְּלָאִים

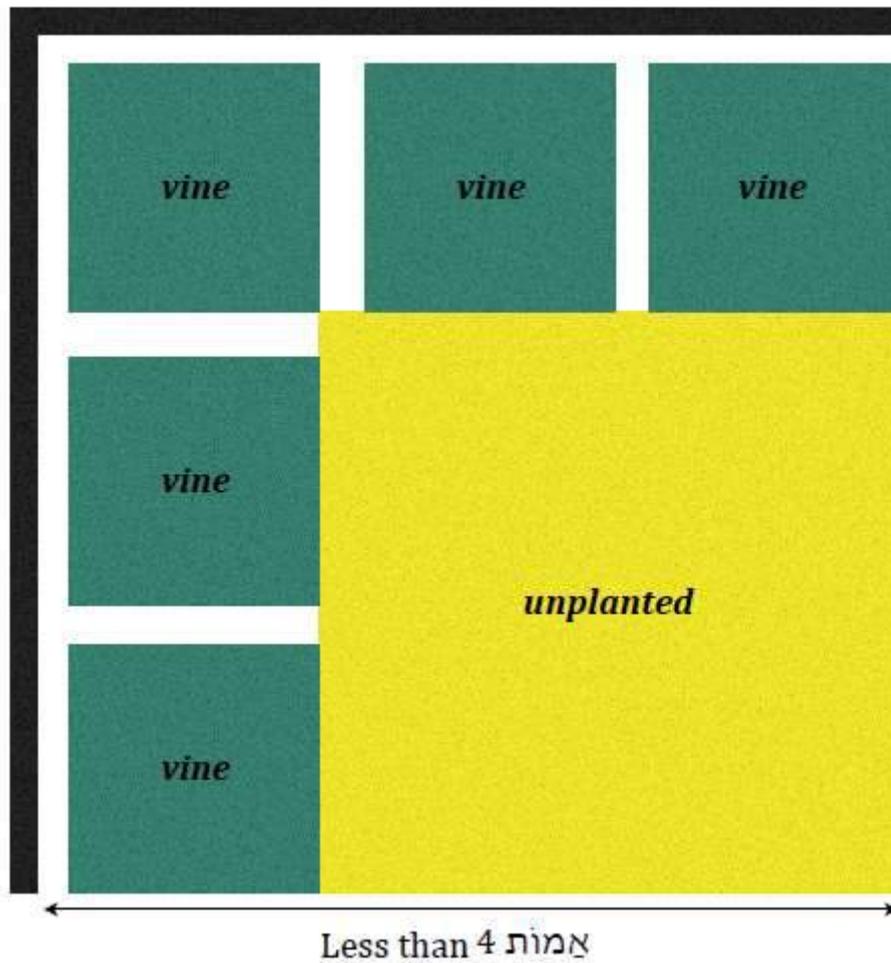
פרק ו: משנה ב



Diagrams

פְּלֵאִים

פרק ו: משנה ז



Summaries

כְּלָאִים

Specific ways that produce is planted or grows:

- If one does the process of 'הַבְּרָכָה' – bending the tip of a branch into the ground, bringing it back up at a different spot in the field and cutting it from the original tree – with a vine, he **may not plant** another species **above the part of the branch which is underground**, even if it's more than 6 טְפָחִים from the roots, in case the roots reach the soft vine and be grafted with it [see diagram].
 - If the vine is deeper than 3 טְפָחִים into the ground, or there is rock above it, it's **נוֹתֵר** since the roots won't reach the vine.
 - If at the point that the branch emerges from the ground it first droops down and only then grows upwards, another species may not be planted within 6 טְפָחִים of the point at which the branch grows upwards, since it appears like that's where it emerges from the ground.
- **ר' אֶלְעָזָר בַּר צְדוֹק**: If one does הַבְּרָכָה with 3 adjacent vines such that a second row of 3 vines emerges between 4-8 אַמּוֹת away from the first row, this is considered a vineyard even if the 2 rows are still attached to each other.

Things which are אָסוּר בְּהִנָּאָה to plant but don't become אָסוּר:

- 1) Planting another species by a **vine which has totally dried out** and died, in case people come to think that it's **נוֹתֵר** to do so even next to a vine which has temporarily dried up.
- 2) **ר' מֵאִיר**: Planting **cotton** in a vineyard, since it is similar to a יָרֵק.
- 3) **ר' אֶלְעָזָר בַּר צְדוֹק מְשוּם ר' מֵאִיר**: Planting above a vine which has been put in the ground via הַבְּרָכָה.
- 4) Planting more than 4 אַמּוֹת away from the vines in a **קְרוּחַת הַפָּרֶם** which has less than 16 אַמּוֹת in between the two ends of the vineyards.
- 5) Planting more than 4 אַמּוֹת away from the vines in a **מְחוּל הַפָּרֶם** which has less than 12 אַמּוֹת in between the vineyard and the fence.
- 6) Planting between 6 טְפָחִים and 4 אַמּוֹת away from the vines in an **עָרִיס** whose middle vines have been removed.
- 7) Planting **underneath the rest of a structure** upon which a vine was draped.

Specific ways that produce is planted or grows:

- **חֲכָמִים**: If one **plants a vine over somebody else's grain**, the grain becomes אָסוּר בְּהִנָּאָה and he must compensate him, since the תּוֹרָה says כְּלָאִים is forbidden in "a vineyard".
 - ר' יוֹסִי + ר' שְׁמַעוֹן**: It **doesn't**, since the תּוֹרָה says it's forbidden in "your vineyard".
 - **ר' עֲקִיבָא** ruled regarding כְּלָאִים planted in somebody's vineyard during the year of 'שְׁמִיטָה' – once every 7 years when it's forbidden to work one's field and all produce is ownerless – that it **didn't become בְּהִנָּאָה אָסוּר**, since he didn't own it.

Summaries

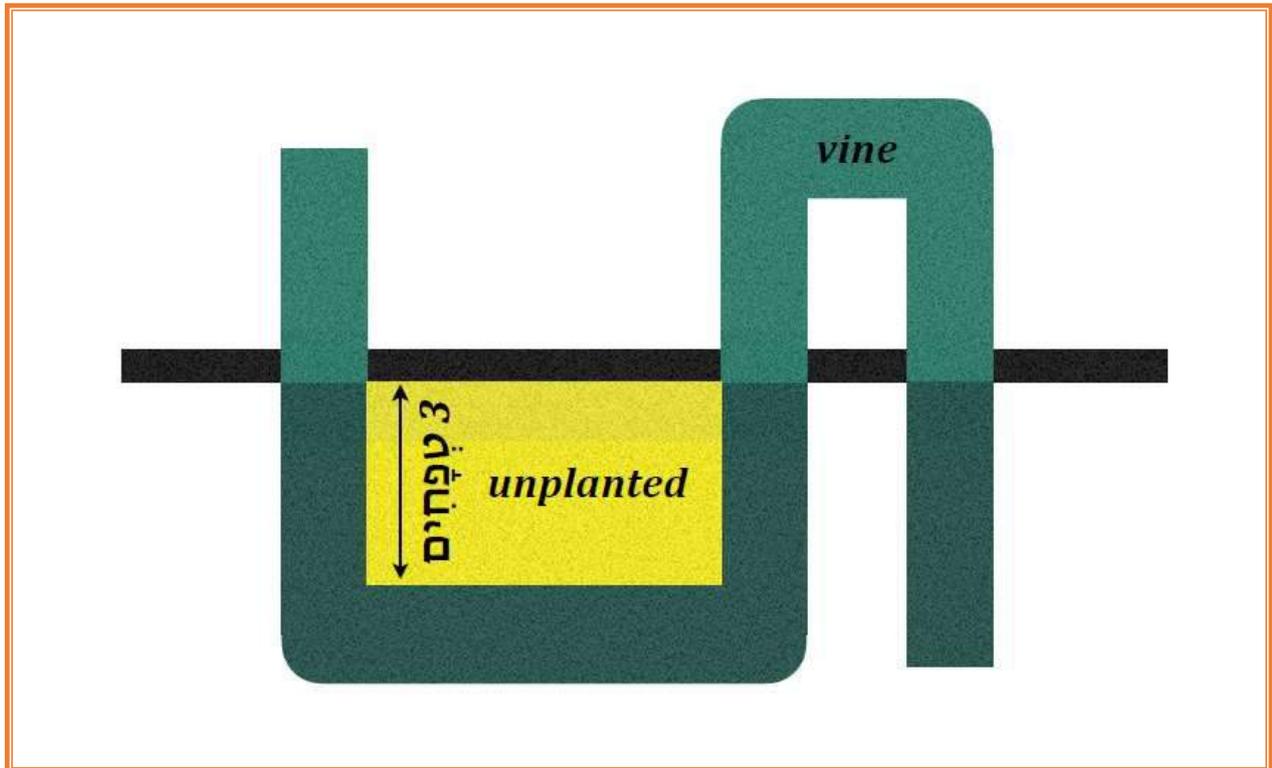
כְּלָאִים

- If a thief steals a vineyard and plants כְּלָאִים in it, it doesn't become אָסוּר בְּהִנְאָה as long as the original owner's name is still associated with the vineyard. However, if he regains the vineyard then he must uproot the כְּלָאִים immediately even on חוֹל הַמוֹעֵד, and must pay workers up to 1/3 more than the normal wage to do so.
- If a **vine is blown by the wind** until it is leaning over grain, he should **uproot the vine immediately**.
 - If something **out of his control** delays him, it **doesn't become אָסוּר בְּהִנְאָה**.
 - If **grain leans under a vine**, he can just **move it back**, since the roots aren't under it.
 - When a grain seed is planted in a vineyard, it becomes אָסוּר בְּהִנְאָה as soon as it **takes root**, as the תּוֹרָה says "the seed" becomes forbidden, but the vine becomes אָסוּר בְּהִנְאָה only once it **reaches the size of a white bean**, as the תּוֹרָה says "the thing which is full" becomes forbidden.
 - If the **grain or vine has dried out**, they **do not become אָסוּר בְּהִנְאָה** since they've passed the stage of "the thing which is full" and "the produce of the vineyard".
 - **חֲכָמִים**: If something is planted in an 'עֲצִיץ נְקוּב' – **plant-pot with a hole** in it at least the size of a small root – and it's placed next to a vine, it becomes אָסוּר בְּהִנְאָה since it's considered planted in the ground since it gains nourishment from it, but if it **doesn't have a hole** then it's only אָסוּר מִדְּרַבָּנָא to plant it there.
 - If he passes an עֲצִיץ נְקוּב containing grain which has reached 1/3 of its growth **through his vineyard**, it becomes אָסוּר בְּהִנְאָה if it grows by 1/200th whilst passing it through.
- ר' שמעון**: They are both only אָסוּר מִדְּרַבָּנָא, since it's not considered planted in the ground.

Diagrams

פְּלֵאִים

פרק ז: משנה א



Summaries

כְּלָאִים

- 1) **כְּלָאֵי הַכָּרֶם** involves **planting** or **keeping** in one's vineyard another species, and it's the only type of **כְּלָאִים** from which it is forbidden to benefit.
 - 2) **כְּלָאֵי זֶרְעִים** involves **planting** or **keeping** in one's field 2 different seeds together.
 - 3) **כְּלָאֵי בִגְדִים** only involves **wearing** clothing containing both wool and linen.
 - 4) **כְּלָאֵי בְהֵמָה** involves directly **mating** or **working** 2 different animals together.
- **'כְּלָאֵי בְהֵמָה' - כְּלָאִים of animals:**
 - A **mule's** status is **determined by its mother**, so a mule whose mother is a donkey may not be mated or worked with a mule whose mother is a horse.
 - If it's unknown which animal a mule's mother was, it may not be mated or worked with any other animal.
 - Although the **תּוֹרָה** uses the example of "an ox and a donkey", **כְּלָאִים** is **forbidden with any combination** of **domesticated**, **undomesticated**, **kosher** and **non-kosher** animals.
 - However that example does exclude **people**.
 - **חֲכָמִים**: One who **leads** 2 different animals together and even one who **sits in a wagon** being pulled by 2 different animals receives the punishment of '**מַלְקוֹת**' - **lashes** - since he is causing them to do the work.
 - ר' מאיר**: One who just sits in the wagon is **exempt**, since he hasn't done an action to cause them to move.
 - Even if 2 of the same kind of animal are attached by straps to a wagon and are able to pull it, it's **forbidden** to tie a different kind of animal to the **straps** for it to assist.
 - One **may not** tie an animal to the **side or back of a wagon** in order to train it if the wagon is being pulled by another type of animal, since it is likely to push the wagon slightly at some point, which is considered working with the other animal.
 - A **fierce donkey** which is similar to a camel is still considered a different kind of animal to a camel.

What category different animals are in:

- 1) **אֲדָנֵי הַשָּׂדֶה** - a violent creature whose hands, feet and face are similar to a human's and whose life is dependent on being connected to the ground via a cord coming out of its belly button - is considered a '**חֲזִיה**' - **undomesticated animal**.
 - ר' יוסי**: Because of its human-like characteristics, when it's dead it **can transfer טומאה to other things via 'טומאת אהל'** - impurity which is transferred by being under the same roof, underneath or above the source of impurity.
- 2) **חֲכָמִים**: A **hedgehog** and a **weasel which lives in bushes** are considered a **חֲזִיה**, so if it dies and somebody touches or carries a **כְּזִית** of it, he becomes **טָמֵא**.
 - ר' יוסי משום בית שמאי**: It's a doubt as to whether the weasel is considered a **חֲזִיה** or '**שָׂרָץ**' - one of the 8 creeping animals mentioned in the **תּוֹרָה** which when dead make those who touch a **כְּעֵדֶשָׁה** (size of a lentil) of them **טָמֵא** - so we are stringent and if one carries a **כְּזִית** or touches a **כְּעֵדֶשָׁה** of it, he becomes **טָמֵא**.

Summaries

פְּלֵאִים

- 3) חֲכָמִים: A **wild ox** is considered a 'בְּהֵמָה' – **domesticated animal** – like a regular ox.
ר' יוֹסִי: It's considered a חֲזִיהַּ so is a different kind of animal to a regular ox.
- 4) חֲכָמִים: A **dog** is considered a חֲזִיהַּ.
ר' מֵאִיר: It's considered a בְּהֵמָה.
- 5) A **pig** is considered a בְּהֵמָה.
- 6) A **wild donkey, elephant** and **monkey** are considered types of חֲזִיהַּ.

Summaries

כְּלָאִים

• 'כְּלָאִי בְּגָדִים' – כְּלָאִים of clothes:

- The only 2 materials which may not be worn if they are both contained in one item of **clothing** are wool from a sheep and linen from flax.
 - So too, the only clothes which become טָמֵא if צָרְעָת appears on them are those made of wool or linen.
 - So too, the אַבְנֵט (belt) which כַּהֲנִים must wear when serving in the בֵּית הַמִּקְדָּשׁ is comprised of both wool and linen threads.
- If **wool of a sheep gets mixed with camel's hair** such that the camel's hair makes up the majority, the wool is 'בְּטֵל בְּרֹב' – nullified in the majority – and it's **all considered camel's hair**.
 - The same applies if **flax is mixed with קִנְבוֹס** (similar but not the same as flax).
- Because **silk** wasn't common, different types of silk could be mistaken for wool or linen, so they must be treated as such because of 'מְרֵאִית הָעֵין' – the appearance of sinning.
- Although the תּוֹרָה forbids כְּלָאִים going "upon you", מְוֹדָר בָּנִין one may not even sit on soft **mats and cushions**, or hard ones if one's skin touches them, in case threads come off and stay "upon" him.
 - This is not a concern regarding sitting on a saddle, but it's **forbidden to drape a saddle on one's shoulder** even to take out rubbish on it.
- כְּלָאִים **may not be worn** even as an insignificant item of clothing, even **temporarily**, even **on top of 10 other items of clothing** such that it doesn't provide him with warmth, and even **to avoid having to pay an unfair and illegal tax** by wearing it.
- **חֲכָמִים**: **Towels** for drying one's hands or body and cloths for covering a תּוֹרָה סֵפֶר aren't intended to be worn so **may be used** even if they contain כְּלָאִים.
 - ר' אליעזר**: It's **forbidden**, since they are sometimes used to keep one warm.
- The **garment worn to cover one's clothes whilst having a haircut may not** contain כְּלָאִים, since this is worn in a similar way to regular clothing.
- One **may** bury somebody in **shrouds containing כְּלָאִים**, since it provides no warmth to the dead person, and the dead person is no longer obligated in מִצְוֹת.
- One **may wear כְּלָאִים in order to show his customers** what it looks like, and one **may sow כְּלָאִים on his lap**, as long as his intention is not to protect him from the heat or cold, since 'דָּבַר שְׂאִינוֹ מִתְבָּוֵן מוֹתָר' – one may do something generally forbidden if his intention is not for the forbidden result.
 - Those who are particular with מִצְוֹת should show customers the clothes on a hanger and sow on the ground or a table instead.
- **חֲכָמִים**: If one **buys woollen clothes**, he **must check whether they contain linen** before wearing them. This is true even if they are bought in **coastal cities** of יִשְׂרָאֵל which weren't reconquered by עֶזְרָא when he returned there to build the 2nd הַמִּקְדָּשׁ, even though linen was uncommon, since it's easy to check.
 - ר' יוסי**: If it's bought in those coastal cities, they **don't need to be checked** since there's a חֲזָקָה (presumption) that they don't contain linen since it was expensive so uncommon.

Summaries

כְּלָאִים

- A **shoe which has a woollen lining** in the inside **doesn't need to be checked** for linen, since it was known that the lining was pure wool.
- The תּוֹרָה calls כְּלָאִי בְּגָדִים by the name “שְׁעִטָּנוֹ”, which is an acronym for ‘שׁוּעַ’ (smooth, i.e. combed), ‘טׁוּי’ (spun into threads) and ‘נוֹז’ (woven), which teaches that **only clothes which have been processed properly are included in the prohibition**.
 - Even if **only one of these processes has been done**, it's **אָסוּר מִדְּרַבָּנָן**, e.g. felt which is only combed, and the few thick threads of wool attached to the surrounding of linen clothing, although it isn't woven in the same way.
- **ר' שמעון בן אֶלְעָזָר**: This word also contains a form of the word ‘נָלַז’ (to turn away), which hints to the fact that one who wears כְּלָאִים **has turned away from Hashem** who therefore turns away from him.
- **ר' יוסי**: One **may not** even loosely attach a **woollen belt** to a linen cloak.
- One **may wear** a belt which contains a part which is wool and a part which is linen if they aren't next to each other, unless they are at either end and thus **tied together**.
- A person's **initials sown into an item of clothing** is considered part of the clothing so if it's wool on linen or vice versa, it **cannot be worn**.
- If one puts a thread **once** through something made of wool and something made of linen, they aren't considered one item of clothing unless he threads it back so that the thread goes through **2** holes in the materials.
 - **ר' יהודה**: They're only considered once item of clothing if he threads it through a **third** hole.
 - If they are considered one item, then one who unstitches it on שֶׁבֶת is **חָיִב**.
 - If they are considered one item, then if one of the parts becomes **טמא** then it **all becomes טמא**, and if ashes of the פְּרָה אֲדוּמָה are sprinkled on just part of it, it **all becomes טהור**.

TIME 4 MISHNA TEST

מוסכת כלאים

1. List the 4 types of כְּלָאִים.
2. What type of כְּלָאִים in a field does apply even to trees?
3. If seeds of Species 1 fall into seeds of Species 2, up to how much of the mixture can be made up of Species 1 to allow one to plant the mixture?
4. What is a רֵאשׁ תוֹר?
5. What distance must be left in between 2 different grain seeds?
6. What distance must be left in between 2 different green plants?
7. What distance must be left in between (a) an individual vine and another species, and (b) vines of a vineyard and another species?
8. Why are the laws of planting a gourd more stringent than other plants?
9. Explain the case of קִרְחַת הַכֶּרֶם.
10. What is minimum number of vines which make up a vineyard?
11. What is מְרֵאִית הָעֵין?
12. If an individual vine is planted in a hole which is narrower than 4 אַמּוֹת, why may one not plant another species in that hole according to ר' יוֹסִי?
13. Define what מְקַדֵּשׁ means in the context of כְּלָאִים.
14. What is an עָרִיס?
15. Define what עֲבוּדָה refers to in the context of כְּלָאִים.
16. If one drapes a vine onto part of a fruit tree, may one plant another species underneath the rest of the tree and why?
17. What is הַבְּרֵכָה?
18. How is the status of a mule determined?
19. May one sit on soft mats which contain שְׂעֵטָנוֹ and why?
20. In what context apart from שְׂעֵטָנוֹ are wool and linen different to other materials?