



Similarity in Kilayim

Masechet Kilayim opens with prohibition of *kilei zerayim* – planting a mixture of seeds. The *Mishnah* lists pairs of vegetables that, despite having different names, are not considered *kilayim*, and other pairs that are. We shall try to understand the parameters that define two different vegetables as being *kilayim*.

R' Yonatan in the *Yerushalmi* (1:5) explains that when determining whether two species are *kilayim*, we sometimes look at the similarity in the vegetable or fruit, whereas in other cases we look at the leaves of the plant. The *Gemara* explains that *lefet* (turnip) and *tznon* (radish) are not *kilayim* since the vegetables have a similar appearance. Likewise, *lefet* and *nafos* are not *kilayim* since their leaves are similar (as learnt in the earlier *Mishnah* (1:3)). The *Gemara* then asks that the *Mishnah* (1:5) ruled that *tznon* and *nafos* are *kilayim* despite having both similar vegetables and leaves. The *Gemara* explains that the reason why they are *kilayim* is because their tastes are very different. We shall try to understand these three criteria: appearance of vegetable, leaf, and taste.

The *Rambam* (*Hilchot Kilayim* 3:5-6) cites the similarity in vegetable or leaf as grounds for permitting planting two different species together. The *Rambam* explains that this is because the issue with *kilayim* is appearance. Similarity of either vegetable or leaf is therefore sufficient unless the tastes of the two vegetables are very different. It is important to understand that according to the *Rambam*, similarity in vegetable or leaf, either of them, is grounds to be lenient.

The *Rash* (1:5, s.v. *Yerushalmi*) however understands the importance of these qualities differently. He understands that differences in any of these attributes is reason to consider the two species as *kilayim*. That being the case we need to reread the *Yerushalmi*. In other words, when the *Gemara* continued with the example of *lefet* and *tznon*, and of *lefet* and *nafos*, these were examples where one of the characteristics was different and reason to define them as *kilayim*.

The difficulty with this explanation is that, as cited above, the earlier *Mishnah* (1:3) ruled that *lefet* and *nafos* were not

kilayim. The *Derech Emunah* cites the *Ri Kurkos* who explains that the *Gemara* was discussing the *lefet* and *nafos* whereas the *Mishnah* was discussing the *lefet* and *nafotz*. (Note that the text of the *Mishnah* we have reads *nafotz*, whereas the text of the *Mishnah* in the *Yerushalmi* reads *nafos*.) The *Rash* therefore must have understood that *nafos* and *nafotz* are two different vegetables.

The *Chazon Ish* (3:4) however does not differentiate between *nafos* and *nafotz* and explains that the *Rash* reads the *Yerushalmi* as follows. *Lefet* and *tzon* are indeed considered two species due to their difference of appearance. Yet *lefet* and *nafos* are not *kilayim*, not because their leaves are similar, but because they are the same.

An important difference to stress between the readings of the *Rambam* and *Rash* is whether *lefet* and *tzon* are considered *kilayim*. Indeed, we find the *Rambam* rules that they are not, because they have a similar appearance, whereas the *Raavad* disagrees.

It would seem then that the *Raavad* had the same reading of the *Yerushalmi* as the *Rash*. The *Chazon Ish* (3:5) raises this possibility. The difficulty however is that the *Raavad* only argues about whether *lefet* and *tzon* are *kilayim*, but does not argue with the rest of the *Rambam*'s understanding of the role of the similarities. In other words, when the *Rambam* rules that similarities in either the appearance of fruit or leaf is ground for leniency, the *Raavad* does not argue or present the position of the *Rash* that they are grounds for stringency.

The *Chazon Ish* (3:4) therefore suggests that perhaps the *Raavad* understands the flow of the *Yerushalmi* as follows. The *Yerushalmi* was explaining the statement, that “we sometimes go by the leaves”. Indeed, like the *Rambam* explained, similarity in leaves alone would be grounds enough for leniency. The question is, how similar? The *Gemara* continues by describing where the line is drawn by way of example. For *lefet* and *tznon*, the similarity is not enough. Consequently, since the vegetables are also different, they are considered *kilayim*. For *lefet* and *nafos* however, the leaves are similar enough to be lenient.

Revision Questions

דמאי ו: י"ב – ז: ח'

- Explain the issue raised regarding a *chaver* who buys produce for himself and an *am ha'aretz*. (ו: י"ב)
- Can one separate *trumot* and *ma'asrot* from *demai* on *Shabbat*? What can a *chaver* do if he accepts an invitation to eat at an *am ha'aretz's* house on *Shabbat*? (ז: א')
- Continuing from the previous question, provided that the *chaver* makes the necessary "preparation" what must he do before, e.g., drinking wine at the meal? (ז: ב')
- What must an employee do before eating food provided by his *am ha'aretz* employer (3 opinions)? (ז: ג')
- If someone purchases wine from a *Kuti* and does not have time to separate *trumot* and *ma'asrot* before *Shabbat* what can they do during *bein ha'shmashot* (between sunset and nightfall)? (ז: ד')
- If one has dates that are *tevel* at home, and is unable to get home and separate *trumot* and *ma'asrot* before *Shabbat* what should he do? Does he act differently if the dates were *demai*? (ז: ה')
- What is the ruling if someone has two baskets of *tevel* produce and says: (ז: ו')
 - "The *ma'asrot* of the first basket shall be in the second basket?"
 - "The *ma'asrot* of this one shall be in the other, and the other's in this one?"
 - "The *ma'asrot* of each shall be in the each other's basket?"
- What should one do if he has a mixture of: (ז: ז')
 - 100 parts *tevel* and 100 parts *chulin*?
 - 100 parts *tevel* and 100 parts *ma'aser rishon*?
 - 100 parts *chulin* and 100 parts *ma'aser rishon*?
 - 100 parts *tevel* and 90 parts *ma'aser rishon*?
 - 90 parts *tevel* and 80 parts *ma'aser rishon*?
- What should one do if when separating *ma'aser rishon* from barrels of wine, he is unaware of his intention when saying: (ז: ח')
 - The outer row shall be *ma'aser*?
 - Half the outer row shall be *ma'aser*?
 - A row shall be *ma'aser*?
 - Half a row shall be *ma'aser*?
 - One barrel shall be *ma'aser*?

כלאים א': א' – ה'

- The first *Mishnah* list pairs of produce – would they be considered *kilayim* if planted together? (א': א')
- The second and third *Mishnayot* lists pairs of vegetables – are they considered *kilayim*? (א': ב'-ג')
- What pairs of similar things are listed in the next *mishnah* and what is the *kilayim* related concern? (א': ד')
- The next *Mishnah* returns to listing pairs of vegetables – are they considered *kilayim*? (א': ה')

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| Damai 6:12-7:1 | Damai 7:2-3 | Damai 7:4-5 | Damai 7:6-7 | Damai 7:8 - Kilayim 1:1 | Kilayim 1:2-3 | Kilayim 1:4-5 |

