

1 At the end of the previous דף, we learned that the Chachamim determined that you can plant 5 types of seeds in an area of 6 by 6 טפחים and avoid the איסור כלאים.

Our גמרא asks,

היא – how do we know we can rely on the Chachamim to make that kind of determination?

As Rashi explains, are they experts in this field? Can ANYONE determine the extent of the יניקה - the distance from where it draws nourishment?

רבי יוחנן answers - Yes - and there is a פסוק which teaches us this. It says לא תסיג גבול רעך אשר גבלו ראשונים –

רבי יוחנן says; in addition to the simple understanding - do not move the boundary of your neighbor that the early ones marked - the פסוק is also saying - do not plant too close to your neighbor's field, which will weaken his field. Instead, you need to plant at a distance that the "early ones" established, based on their agricultural knowledge.

אלה בני שעיר החורי יושבי הארץ interprets the posuk.

After all, all people are inhabitants of the land. Rather, the posuk is saying that they were very knowledgeable in the settling and use of the land. Based on scent and taste they were able to determine which fields were more suitable for certain produce. This knowledge was transmitted and indeed known by the Chachamin.

2 רב אסי says - ערוגה תוכה ששה חוץ מגבוליה - in addition to the 6 by 6 area, the patch has a 1-טפה-wide path around it, for people to stand when they work the garden.

As the posuk says; והשקית ברגלך כגן הירק -

You water it on foot like a vegetable garden. The Torah points out - ON FOOT - to teach,

That the path around the garden is the width of a person's foot, which is a טפה.

3 The גמרא then clarifies what exactly the משנה's case is. רב says ערוגה בחורבה שנינו - the garden patch we're talking about is in an empty area, with no other patches around it.

1

ומגולן  
רהא דקים להו  
לרבנן  
מילתא היא?

רבי יוחנן  
לא תסיג גבול רעך אשר גבלו ראשונים  
Do not move the boundary of your neighbor that the early ones marked  
Do not plant too close to your neighbor's field  
Plant at a distance the "early ones" established

אלה בני שעיר החורי יושבי הארץ

2

רב אסי

ערוגה תוכה ששה חוץ מגבוליה

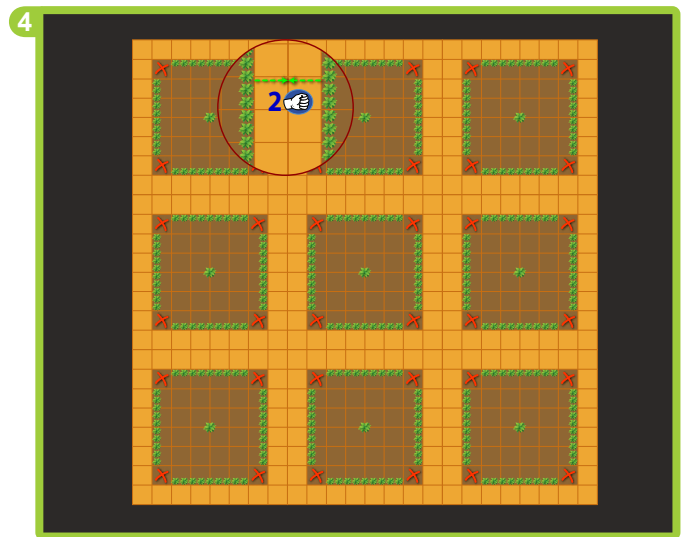
והשקית ברגלך כגן הירק  
מה רגל טפה  
אף גבול טפה

3

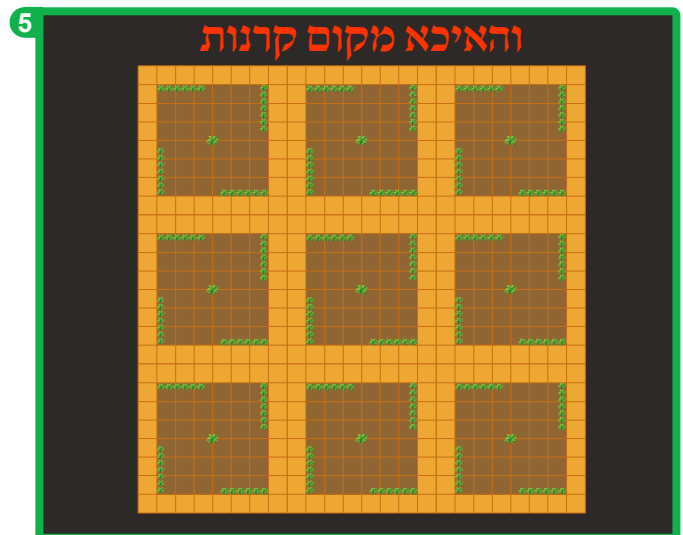
רב

ערוגה בחורבה שנינו

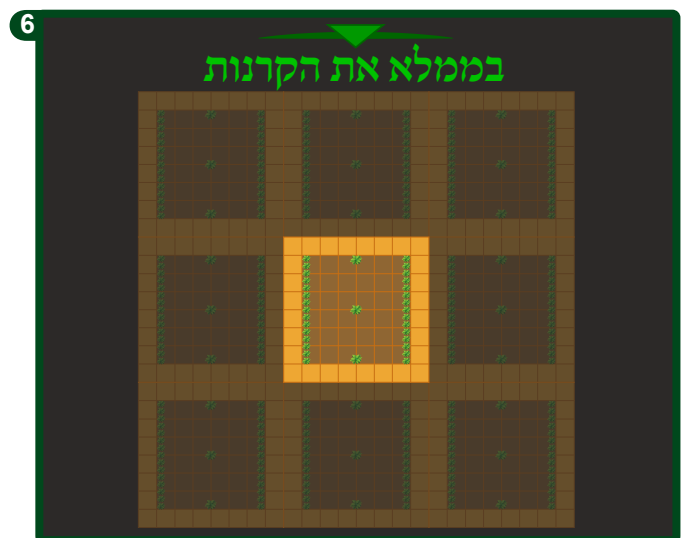
4 That's because if you plant many of these patches right next to each other, the seeds planted along the sides of two patches would be too close. Each patch only has a 1-טפח path around it, and the 2 rows are only 2 טפחים apart, which is too close.



5 But the גמרא asks, והאיכא מקום קרנות - You could surround the patch with other patches, and on each side where they face each other, one would not fill the whole line with seeds. For example, if the North side of one faces the South side of the other, you would only plant the 2 ½ טפחים from the East of one of the gardens, and the 2 ½ טפחים from the West of the other garden. That would create enough space between the closest seeds of the 2 rows, and you should be allowed to plant these patches next to each other!



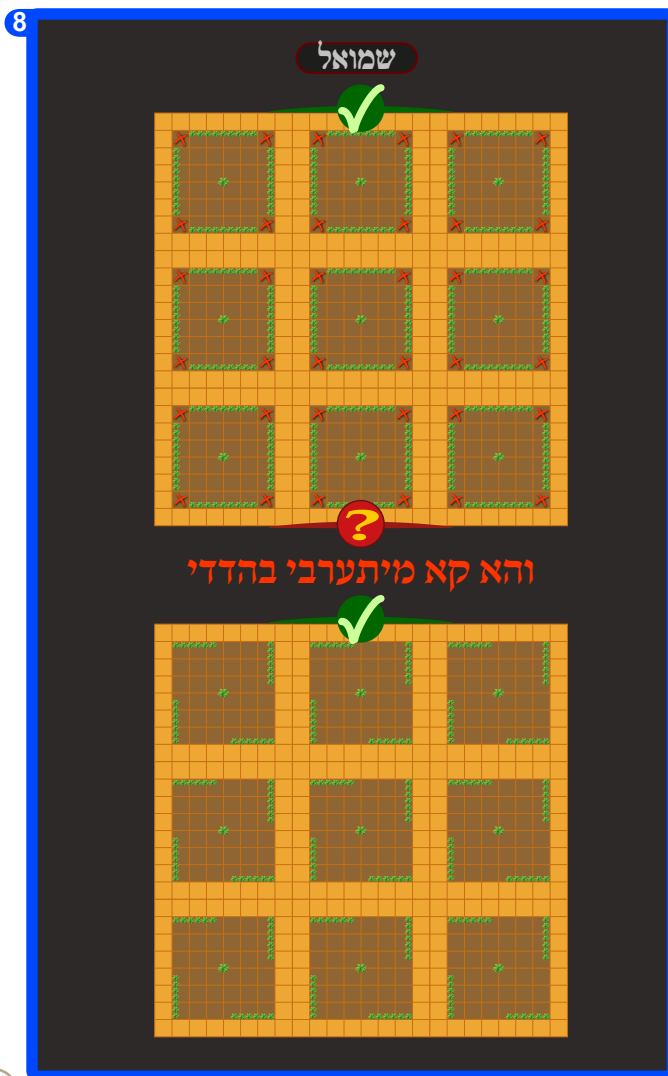
6 בממלא את הקרנות - Actually, several patches would only be אסור where he also filled up the corners with seeds. In other words, he filled up the entire North and South sides of the 2 patches with 2 types of seeds. If you plant two of these patches next to each other, the seeds in the different patches will only be 2 טפחים apart.



7 However, the Chachamim decreed that even when he plants just two-and-a-half טפחים on the side of adjacent patches, as suggested earlier, it is prohibited -  
 גזירה שמא ימלא את הקרנות -  
 Because he might put too many seeds on one of the sides of one of the patches, which would make them too close to each other.  
 That's why רב said that the only way you can plant 5 types of seeds in a 6 by 6 patch is if there are no other patches around it.



8 שמואל says the opposite. He says משהו - you can have a patch like the one described, with 5 type of seeds in a 6 by 6 garden, even if this patch is surrounded by other patches.  
 The גמרא asks - והא קא מיתערבי בהדדי - but then the seeds of one patch and the seeds of the patch next to it are too close?  
 שמואל answers that he only permits the pattern that רב prohibited because of a גזירה, where you stagger the seeds so that there is enough space between the seeds of different patches. He is not concerned that a person might plant too many seeds on one side.



9 The גמרא then discusses other הלכות of this 6 by 6 patch. ארץ ישראל said בעו במערבא - they asked a question in ארץ ישראל: What if, instead of putting just one seed in the middle of the patch, he dug a 1-טפה-wide furrow down the middle of the patch, from end to end, and filled it with the fifth type of seed. Is that forbidden, because there is no 3 טפחים from the seeds on the side to the furrow in the middle? Or is it permitted, because the furrow is separate and recognizable from the rest of the patch, and you don't need it to be 3 טפחים away

רב ששת said it's אסור, because it's too close to the sides. But רב אשי מותר said it's מותר.

9 בעו במערבא

רב אשי מותר      רב ששת אסור

10 The גמרא next suggests a different pattern of planting five types of seeds into a 6 by 6 patch. רבי יוחנן said, if you want to be able to fill up almost the entire garden with 5 different seeds, and be able to plant many patches next to each other without having to leave so much unplanted area as in the משנה's case, here's what you can do. עוגל בה חמשה - First, plant one type of seed in a circle right in the middle of the patch, with a diameter of 5 טפחים. That will leave a half טפה along each side. Plant the other 4 types along the sides, so that your 6 by 6 area is now almost completely full of seeds. Since this looks so distinctive, there is no איסור כלאים, and you may plant many of these little patches next to each other.

But the גמרא asks on רבי יוחנן from ברייתא, which says that you can only plant gardens together if they are כטבלא מרובעת - like a square board, which implies that if it's not a square pattern, you may not plant many patches next to each other. How can רבי יוחנן have many patches with a circular pattern?

ברייתא said that rule regarding a different type of leniency. It's talking about a case where the garden sticks out a little bit into the field next to it. In that case, since it actually goes into the field, you need a very strong distinction between them. The design of square fields was made in a way that their corners looked very distinct. But the circular design of רבי יוחנן is not as distinct, and therefore that leniency does not apply to it. But a circular design is distinct enough to apply the leniency that lets you plant patches next to each other.

10 רבי יוחנן עוגל בה חמשה

ברייתא: You can only plant gardens together if they are כטבלא מרובעת. התם לאקולי בה קולא אחרינא