

Source Sheet – Likkutei Sichos Chelek 24, Ki Tetze 3
Project Likkutei Sichos

DEVARIM 22, 9-11:

9 You shall not sow your vineyard [together with] a mixed variety of species...

10 You shall not plow with an ox and a donkey together.

11 You shall not wear a mixture of wool and linen together.

דברים כב, ט-יא:

ט לֹא־תִזְרַע כְּרֶמֶךָ כְּלָאִים...

י לֹא־תִחְרֹשׁ בְּשׂוֹר־וּבַחֲמֹר יַחְדָּו:

יא לֹא תִלְבַּשׁ שְׂעִטָּיִם צִמָּוּר וּפְשָׁתִים יַחְדָּו:

MISHNA BABA KAMMA 54B:

MISHNA: The *halacha* is the same **whether** concerning an **ox** or **whether** concerning **any** other **animal with regard to** liability for **falling** into a **pit** . . and **with regard to** the prohibition of **diverse kinds**, and **with regard to** the prohibition against its working on **Shabbat**.

And similarly, **undomesticated animals and birds** are subject to the same *halachot* as domesticated animals. **If so, why are** all of the above *halachot* **stated** in the Torah only in reference to **an ox or a donkey**? **Rather**, the reason is **that the verse speaks of a common** scenario, from which the other cases may be derived.

GEMARA:

With regard to the prohibition of **diverse kinds**, if it is referring to the prohibition against using **diverse kinds for plowing**, due to which it is forbidden to plow with an ox and a donkey together (see Deuteronomy 22:10), **derive it from** a verbal analogy **from** the context of **Shabbat**, as the word **"ox"** is employed in the context of plowing with diverse kinds, and the word **"ox"** is employed in the context of the prohibition against having one's animal perform labor on Shabbat (see Deuteronomy 5:14), and that verse is clearly referring to any animal.

משנה בבא קמא, נד ע"ב:

אָחַד שׂוֹר וְאָחַד כָּל בְּהֵמָה – לְנִפְלֵת הַבּוֹר, וְלִהְפָּרֶשֶׁת הַר סִינִי, וְלִתְשֻׁלוּמֵי כָּפֶל, וְלִהְשֵׁבֶת אַבִּידָה, לְפָרִיקָה, לְחִסִּימָה, לְכִלְאִים, וְלִשְׁבֵּת. וְכֵן חִיָּה וְעוֹף כִּיּוֹצֵא בָהֶן. אִם כֵּן, לָמָּה נֶאֱמַר "שׂוֹר אִו חֲמוֹר"? אֵלָּא שֶׁדָּבַר הַכָּתוּב בְּהוֹנָה.

גמרא:

לְכִלְאִים – אִי כְּלָאִים דְּחֲרִישָׁה, יְלִיף "שׂוֹר" "שׂוֹר" מִשְׁבֵּת,

MISHNA KILAYIM, CH. 8, 1-2

1 Kilayim of beasts: it is permitted to raise and to keep, and it is only prohibited to cross-breed them.

משנה כלאים פרק ח' א-ב:

א ... כְּלָאִי בְּהֵמָה מִתְרִים לְגִדֵּל וּלְקַיֵּם, וְאֵינָן אֲסוּרִים אֲלָּא מִלְּהַרְבִּיעַ...

2 A beast (Beheimah) with a beast [of another species]; a wild animal (Chaya) with a wild animal [of another species]; a Beheimah with a Chaya; a Chaya with a Beheimah; an unclean beast with an unclean beast [of another species]; a clean beast with a clean beast [of another species]; or an unclean beast with a clean beast; or a clean beast with an unclean beast; they are forbidden for plowing, and [it is forbidden] to pull them or lead them [tied together].

RAMBAM KILAYIM, CH. 9 HALACHA 8-9:

8 Anyone who performs labor with two species of animals or wild beasts together when one of them is kosher and the other is not kosher is liable for lashes in all places, as it states: "Do not plow with an ox and a donkey together." ...

9 [The prohibition involves not only] an ox and a donkey, [but also] all other different species when one is non-kosher and the other, kosher, whether a domesticated animal with another domesticated animal, e.g., a pig and a lamb, or a beast together with a beast, e.g., a wild deer and an elephant, or a beast with a domesticated animal, e.g., a dog with a goat, or a deer with a pig or the like. For all of the above [types of combinations], one is liable for lashes according to Scriptural Law, for a beast is considered as an animal, as we explained in *Hilchot Ma'achalos Assurots*

According to Rabbinic Law, however, whenever it is forbidden to mate two species, it is also forbidden to plow with them together, to pull them, or to lead them. If one performs labor with [two such species] together, pulled them, or led them, he is liable for stripes for rebellious conduct

He states, *You shall not plow with an ox and a donkey together*. The same law applies to all diverse species of animals. It is an explanatory commandment of the prohibitions, *You shall not let thy cattle breed with a diverse kind*, for it is the custom of tillers of their soil to bring their working animals into the same stall and breed them.

Sefer HaChinuch, Mitzva 550

[Concerning] the root of the commandment, Rambam, may his memory be blessed, wrote (Guide for the Perplexed 3:49, see also Ramban on Deuteronomy 22:10) that it is from the root of the prohibition of interbreeding animals as a

ב בהמה עם בהמה וְחֵיהָ עִם חֵיהָ, בְּהֵמָה עִם חֵיהָ וְחֵיהָ עִם בְּהֵמָה, טְמֵאָה עִם טְמֵאָה וְטְהוֹרָה עִם טְהוֹרָה, טְמֵאָה עִם טְהוֹרָה וְטְהוֹרָה עִם טְמֵאָה, אֲסוּרִין לְחַרֵּשׁ וּלְמַשֵּׁךְ וּלְהַנְהִיג:

רמב"ם הל' כלאים פרק ט' הל' ח-ט:

ח כָּל הָעוֹשֶׂה מְלָאכָה בְּשְׁנֵי מִינֵי בְּהֵמָה אוֹ חֵיהָ כְּאֶחָד וְהָיָה אֶחָד מֵהֶן מִין טְהוֹרָה וְהַשֵּׁנִי מִזֶּה לֹא לֹקֵה בְּכָל מְקוֹם שֶׁנֶּאֱמַר לֹא תַחַרֵּשׁ בְּשׂוֹר וּבַחֲמֹר יַחְדָּו. ...

ט אֶחָד שׂוֹר וְחֲמֹר וְאֶחָד כָּל שְׁנֵי מִינֵין שְׂאֶחָד טְמֵא וְאֶחָד טְהוֹר בֵּין בְּהֵמָה עִם בְּהֵמָה כְּחֲזִיר עִם הַכֶּבֶשׂ. אוֹ חֵיהָ עִם חֵיהָ כִּיחֲמֹר עִם הַפִּיל. אוֹ חֵיהָ עִם בְּהֵמָה כְּכֶלֶב עִם הָעֵז אוֹ צְבִי עִם הַחֲזִיר וְכִיּוֹצֵא בָהֶם עַל כָּל אֵלוֹ לֹקֵה מִן הַתּוֹרָה שֶׁחֵיהָ בְּכָלל בְּהֵמָה הִיא כְּמוֹ שֶׁבְּאֲרָנוּ בְּהַלְכוֹת מֵאֲכָלוֹת אֲסוּרוֹת.

אָבֵל מִדְּבָרֵי סוֹפְרִים שְׁנֵי מִינֵין שֶׁהֵן כְּלָאִים בְּהַרְבֵּעָה אֲסוּרִים לְחַרֵּשׁ בָּהֶן כְּאֶחָד וּלְמַשֵּׁכֵן וּלְהַנְהִיגֵן. וְאִם עָשָׂה בָּהֶן מְלָאכָה כְּאֶחָד אוֹ מִשֵּׁךְ אוֹ הַנְּהִיג מִכֵּין אוֹתוֹ מִכַּת מִרְדּוֹת.

רמב"ן דברים כב, י':

וְאָמַר לֹא תַחַרֵּשׁ בְּשׂוֹר וּבַחֲמֹר, וְהוּא הַדִּין לְכָל מִינֵי הַכְּלָאִים, וְהִיא מִצְוָה מְבֹאֲרֶת מִן בְּהֵמָתָהּ לֹא תַרְבִּיעַ כְּלָאִים (ויקרא יט ט), שֶׁדָּרָךְ כָּל עוֹבֵד אֲדָמָתוֹ לְהֵבִיא צִמְדוֹ בְּרֶפֶת אַחַת וַיִּרְפִּיב אוֹתָן.

ספר החינוך מצוה תקנ:

שֶׁרָשׁ הַמִּצְוָה. כְּתַב הַרְמַב"ם זְכוֹרֹנוּ לְבִרְכָה (מורה נבוכים ח"ג פרק מ"ט, והרמב"ן בפ' לחומש) שֶׁהוּא מִשְׁרָשׁ אֲסוּר הַרְבֵּעַת הַבְּהֵמָה כְּלָאִים, כִּי דָרָךְ

forbidden mixture. As the way of workers of the land is to bring a pair (of animals) from one barn and lest [and there] he would graft them. And after permission of the Master — the teacher mentioned — and concession to his good word, I will also answer my portion. And I say that from the explanations of this commandment is the matter of [causing] pain to animals, which is a prohibition of the Torah. And it is known that for species of animals and fowl, there is great anguish in dwelling with those that are not its species and — all the more so — to do work with them. And [it is] as we see with our eyes with the ones that are not under our hands (undomesticated species) that every bird dwells with its species; and all animals and other species also always cling to their [own] species.

עוֹבְדֵי אֲדָמָה לְהַבְיֵא הַצִּמּוֹד בְּרֶפֶת אַחַת
וְשָׂמָא [וְשִׁמָּה] יִרְכִּיב אוֹתָם... וְאַחַר
רְשׁוֹת אֲדוּנֵי הָרֵב הַנִּזְכָּר וְהוֹדָאָה עַל
דְּבָרוֹ הַטּוֹב אֲעֲנֶה אֶף אֲנִי חֲלָקִי, וְאוֹמֵר
כִּי מִטַּעֲמֵי מִצְוָה זוֹ, עֲנִין צַעַר בְּעַלְי
חַיִּים שֶׁהוּא אֲסוּר מִן הַתּוֹרָה, וְיָדוּעַ
שֶׁיֵּשׁ לְמִינֵי הַבְּהֵמוֹת וְלַעוֹפּוֹת דְּאֶגְהָ
גְּדוּלָה לְשִׁכְן עִם שְׂאִינָם מִיָּנִן וְכָל שִׁכְן
לַעֲשׂוֹת עִמָּהֶן מְלֹאכָה, וְכִמוֹ שְׂאֲנוּ
רוֹאִים בְּעֵינֵינוּ בְּאוֹתָם שְׂאִינָם תַּחַת
יְדֵינוּ, כִּי כָּל עוֹף לְמִינוֹ יִשְׁכֵן, וְכָל
הַבְּהֵמוֹת וְשְׂאֵר הַמִּינִין גַּם כֵּן יִדְבְּקוּ
לְעוֹלָם בְּמִינֵיהֶן,