



1:9 One who buries turnips or radishes beneath a vine, if some of their leaves are uncovered, he need not have fear [of having transgressed] kilayim, or the sabbatical year, or tithes and they may also be pulled up on Shabbat. One who plants a [grain of] wheat and [a grain of] barley at one time, behold this is kilayim. Rabbi Judah says: it is not kilayim unless there are two grains of wheat and two grains of barley, or one grain of wheat and two grains of barley, or a grain of wheat, a grain of barley and a grain of spelt.

2:1 Any seah which contains a quarter [of a kav] of a different species, one should reduce [its proportion of the latter] Rabbi Yose says: one should pick [it all out]. Whether it consists of one species or of two species. Rabbi Shimon says: they said this only if it consists of one species. But the sages say: anything which is kilayim, in a seah [it adds up] in making up the quarter.

2:2 To what does this refer? To [an mixture of] grain [occurring] with [different] grain, or pulse with [different] pulse, to grain with pulse, and to pulse with grain. However they stated: Seeds from a garden which are not eaten, they add up [with other seeds to form an amount sufficient to prohibit the sowing of a seah] when there is 1/24 of the quantity [of such seed] that is necessary to sow a bet seah. Rabbi Shimon says: just as they ruled to be stringent so too they ruled to be lenient flax [mixed in with] produce, combines when there is 1/24 of the quantity [of such seed] that is necessary to sow a bet seah.

2:3 If one's field was sown with wheat, and he changed his mind and decided to sow it with barley, he must wait until it [the wheat] rots. He turns [the soil] and then he may sow [the barley], if it [the wheat] had already grown. He should not say: "I shall [first] sow [the barley] and, then turn [the soil]" rather he must first turn [the soil] and then sow. How much must he plow [when overturning the soil]? Like the furrows [that are plowed after the [first] rainy season. Abba Shaul says: [one should plow] so that one does not leave [unplowed] as much [ground] as holds a quarter [kav] to a bet seah.

2:4 [His field was] sown [with grain, or pulse, or garden-seed], and he changed his mind and decided to plant it [with vines], he may not say: "First I shall plant [the vines] and then turn [the soil]," but he must [first] turn [the soil] and then he may plant [the vines]. [If it was] 'planted' [with vines] and he changed his mind and decided to seed [with grain, pulse or garden-seed], he may not say: "First I shall sow [the grain etc.] and then I uproot [the vines]," but he must [first] uproot [the vines] and then he may sow [the grain etc.] If he wants, he may cut down [the vines] to less than a handbreadth [above ground], and then he may sow [the grain] and later, he uproots [the vines].

2:5 His field was sown cumin or with arum, he must not sow on top of them, since they produce crops only after three years. [A field of] grain among which sprang up some aftergrowth woad, alternatively an area of threshing-floors in which many species sprang up, alternatively [a field of] clover among which grew up a number of species of herbs, he is not obliged to weed them out. But if he weeded or cut down the weeds, they say to him: "Uproot it all, except for one species."

2:6 One who wants to lay out his field in long straight rows each sown with a different species: Bet Shammai says: three furrows of newly broken land. But Bet Hillel says: the width of a Sharon yoke. And the words of these are close to the words of these.

2:7 If the point of an angle of a wheat [field] overlaps into a barley [field], it is permitted because it looks like the end of his field. If his [field] is of wheat, and his neighbor's is of another species, he may sow [next to the border] some of the same species [as that of his neighbor]. If his field was of wheat and that of his neighbor's was of wheat, he may sow next to him a row of flax, but not a row of any other species. Rabbi Shimon says: it is all the same whether he sows flax or any other species. Rabbi Yose said: even in the middle of one's field it is permitted to check one's field with a row of flax.

2:8 They may not sow mustard or safflower close to a field of grain, but they may sow mustard or safflower close to a vegetable field. And they may sow close to fallow land or to plowed land, or to a wall made with loose stones, or to a path, or to a fence ten handbreadths high, or to a trench ten [handbreadths] deep and four wide, or to a tree forming a tent over the ground, or to a rock ten [handbreadths] high and four wide.

2:9 One who wishes to make his field into square plots [each sown] with a different species, he should divide it into twenty-four square plots for a bet seah, a square plot per bet rova, and he may then sow in each whatever species he wants. If there is one square plot or two [inside his field], he may sow them with mustard, but if there are three he may not sow them with mustard, since it looks like a field of mustard, the words of Rabbi Meir. But the sages say: nine square plots are permitted, ten are forbidden. Rabbi Eliezer ben Yaakov says: even though the whole of his field is a bet-kor, he may not make within it more than one square plot.

2:10 Whatever there is within a bet rova [which separates different species] is included in the area of a bet rova: the space which vine roots consume, a grave, a rock, [all] count in the measure of a bet rova. [One who wants to sow one type of] grain [in a field of another type] of grain the measure is a bet rova. Vegetables within [a field of other] vegetables the measure is six handbreadths. Vegetables within [a field of] grain, or grain within [a field of] vegetables the measure is a bet rova. Rabbi Eliezer says: vegetables in [a field of] grain the measure is six handbreadths.

2:11 Stalks of grain which are leaning over other stalks of grain, or vegetable [plants] on other [] vegetable plants, or stalks of grain over vegetable plants or vegetable plants over stalks of grain, all this is permitted, except in the case of the Greek gourd. Rabbi Meir says: also in the case of the cucumber or Egyptian beans. But I recognize their words [as more acceptable] than mine.

3:1 A furrow of vegetables measuring six handbreadths by six handbreadths: it is permitted to sow in it five [different] types of seeds--four [species], one on [each of] the four sides of the bed, and one in the middle. If it had a border one handbreadth high, one may sow in it thirteen [different species] three on every border, and one in the middle. It is prohibited to plant a

turnip head in the border since that would fill it [completely]. Rabbi Judah said: [it is permitted to sow] six [species] in the middle.

3:2 They may not sow different species of seeds in one bed, but they may sow different species of vegetables in one bed. Mustard and small polished peas are a species of seed; large peas are a species of vegetable. If a border was originally a handbreadth high and then it fell in height, it remains valid, since it was valid at the beginning. A furrow or water channel which are a handbreadth deep, it is permitted to sow three different species of vegetables, one on one side, one on the other side, and one in the middle.

3:3 If the point of an angle of a vegetable field overlaps into a field of another vegetable, it is permitted because it looks like the end of his field. His field was sown with a certain vegetable and he wants to plant in it a row of another vegetable: Rabbi Ishmael says: [he may do so] as long as a furrow runs through from one end of the field to the other. Rabbi Akiva says: [as long as] it is six handbreadths long and fully as wide. Rabbi Judah says: [as long as] the width is the full width of a footstep.

3:4 Planting two rows of cucumbers, two rows of gourds, and two rows of Egyptian beans is permitted. [But planting] one row of cucumbers, one row of gourds and one row of Egyptian beans is prohibited. [Planting] one row of cucumbers, one row of gourds, one row of Egyptian beans and [again] one row of cucumbers: Rabbi Eliezer permits, But the sages forbid.

3:5 One may plant a cucumber and a gourd in one hole, as long as this [species] inclines in one direction, and the other [species] in the opposite direction. And he should tip the leaves of one [species] one way, and the other the opposite way, since all that the sages prohibited [in matters of kilayim] they only decreed because of appearance.

3:6 His field was sown with onions, and he wishes to plant in it rows of gourds: Rabbi Ishmael says: he pulls up two rows [of onions] and plants [in the cleared space] one row [of gourds], then he leaves onions over a space of two rows, pulls up two rows [of onions] and plants [in the cleared space] one row [of gourds, and so on]. Rabbi Akiva says: he pulls up two rows [of onions], plants [in the cleared space] two rows [of gourds], then he leaves onions over a space of two rows, pulls up two rows [of onions], and plants two rows [of gourds; and so on]. The sages say: if between one row [of gourds] and the next there are not twelve cubits, one may not allow that which is sown in the intervening space to remain.

3:7 A gourd [sown] among a [different] vegetable [must be separated by as much] as any other vegetable. [A gourd sown] among grain he must give it [a separating space of] a bet rova. If his field was sown with grain, and he wishes to plant within it a row of gourds, he must give [the gourds] six handbreadths for them to be worked. And if [the row of gourds] overgrows [into the border] he must pull up that which is within it. Rabbi Yose says: he must give [the gourds] four cubits for them to be worked. They said to him: Do you rule more stringently with regard to this than with regard to a vine? He said to them: We find that [the gourd] is treated more stringently than a vine, since for a single vine he must give six handbreadths for it to be worked, but for a single gourd a bet rova. Rabbi Meir said in the name of Rabbi Ishmael: if

there are as many as three gourds in a bet seah, he may not bring [another] seed into the bet seah. Rabbi Yose ben Hahotef Ephrati said in the name of Rabbi Ishmael: if there are as many as three gourds in a bet kor, one may not bring [another] seed into the bet kor.

4:1 A karahat [a bare patch] within a vineyard: Bet Shammai says: [it must measure] twenty-four cubits [by twenty-four cubits]. But Bet Hillel says: sixteen cubits. A mehol [an unsown belt of ground between a planted area and a fence] of a vineyard: Bet Shammai says: [it must measure] sixteen cubits. But Bet Hillel says: twelve cubits. What is a karahat of a vineyard? A vineyard which has been cleared [of vines] in its middle. If there are less than sixteen cubits, then one may not bring seed into it. If it is sixteen cubits, they leave a space in which to work [the vineyard] and they may sow the rest.

4:2 What is a mehol in a vineyard? [The space] between the vineyard and a fence. If there are less than twelve cubits, then one may not bring seed into it. If there are twelve cubits, they leave a space in which to work [the vineyard] and they may sow the rest.

4:3 Rabbi Judah says: this is nothing but the fence of the vineyard fence. What then is a mehol of a vineyard? [A space] between two vineyards. What is considered a fence? One that is ten handbreadths high. And what is considered a trench? One ten handbreadths deep and four wide.

4:4 A partition of reeds: if between one reed and another there are less than three handbreadths, [the space] through which a kid (young goat) could enter, it counts as a [legally effective] partition. A [stone] fence which has been broken through up to [the length of] ten cubits, [the breach] is [regarded] as a doorway; more than that, opposite the breach it is prohibited [to sow seeds]. If there were many breaches in the fence, if that which remains standing exceeds that which is broken through, it is permitted [to sow there]. But if the breached sections exceed those which remain standing, it is forbidden [to sow opposite the breaches.]

4:5 One who has planted a row of [at least] five vines: Bet Shammai says: these constitute a vineyard. But Bet Hillel says: they do not constitute a vineyard unless there are two rows. Consequently, one who sows four cubits within the vineyard: Beth Shammai says: he has sanctified one row [of the vineyard, and created kilayim]. But Bet Hillel says: he has sanctified two rows.

4:6 One who plants two [vines] opposite two [other vines], and one [other vine] forming a "tail" behold this is a vineyard. Two [vines] opposite two [other vines], and one [other vine] in between, or two opposite two, and one in the middle, these are not a vineyard until there are two opposite two with one [other] forming a tail.

4:7 One who has planted one row [of vines] on his own [land] and another row on his neighbor's [land], and there is a private road or a public road in the middle, or a fence lower than ten handbreadths, these [two rows] combine. If there is a fence higher than ten handbreadths they do not combine. Rabbi Judah says: If he intertwines them [the rows of vines] above [the fence] they do combine.

4:8 One who has planted two rows [of vines] if there are not eight cubits between them, he may not bring seed there [in the space between the two rows].

If there are three [rows] if there are not between one row and its companion sixteen cubits he may not bring seed there. Rabbi Eliezer ben Jacob said in the name of Hananya ben Hakinai: even if the middle row was laid waste and there is not between one row and its companion row sixteen cubits, he may not bring seed there, but if he had planted them [two rows] at the outset, it is permitted [to sow between them] if they are eight cubits [apart].

4:9 One who plants his vineyard sixteen cubits, sixteen cubits [separating each row], he may bring seed there. Rabbi Judah said: It happened at Tsalmon that a man planted his vineyard on [a plan of] sixteen cubits, sixteen cubits [separating each row]. [One year] he would turn the tips of the vine branches of two [adjacent rows] towards one place, and sow the furrow [in between], and the following year he would turn the tips of the vine branches in the opposite direction, and sow the land which had been left untilled [the preceding year]. The matter came before the sages, and they declared it permitted. Rabbi Meir and Rabbi Shimon say: even one who has planted his vineyard with eight cubits [between every two rows], this is permitted.

5:1 A vineyard that has been [partly] ruined: if it is still possible to harvest ten vines within a bet seah, and they are planted according to halakhah, behold this is called a “poor vineyard.” A vineyard planted in a mixed-up manner, if there remains an alignment of [one line of] two parallel [vines] opposite [a line of] three [vines], it constitutes a vineyard, but if not it is not a vineyard. Rabbi Meir says: since it is in appearance like a vineyard [in general], it is a vineyard.

5:2 A vineyard that has been planted with less than four cubits [in between rows of vines]: Rabbi Shimon says: this is not a vineyard. But the sages say: it is a vineyard, and we look at the middle [rows] as if they were not there.

5:3 A trench passing through a vineyard, ten [handbreadths] deep and four wide: Rabbi Eliezer ben Jacob says: if it runs right through from the beginning of the vineyard to the end, it looks like it is in between two [separately owned] vineyards, and it is permitted to sow in it. But if it is not, it is [regarded] as [if it were part of] a winepress. And as for a winepress in a vineyard, and [the winepress] is ten [handbreadths] deep and four wide: Rabbi Eliezer says: it is permitted to sow in it. But the sages prohibit. A watchman’s mound in a vineyard, ten handbreadths high and four wide: it is permitted to sow in it. But if the ends of the vine-branches become intertwined over it, it is forbidden.

5:4 A vine planted in a winepress or in a depression [in the ground], they leave it room to work on it, and one may sow on the rest. Rabbi Yose says: if there are not four cubits there, one may not bring seed there. As for a house that is within a vineyard, it is permitted to sow there.

5:5 One who plants a vegetable or leaves it to remain in a vineyard, he renders prohibited [as kilayim] forty-five vines. When is this so? When they were planted with either four or five [cubits between rows]. If they were planted with either six or seven [cubits between rows] he renders prohibited as kilayim [the vines within an area of] sixteen cubits in every direction, in the form of a circle, not of a square.

5:6 One who sees a vegetable in a vineyard, and said: “When I reach it I will

pluck it," it is permitted. [But if he says:] "When I come back I will pluck it," if [the vegetable] has [in the meantime] increased by a two-hundredth, it is forbidden.

5:7 If he was passing through a vineyard, and seeds fell from him, or [seeds] went [into the field] with manure, or with [irrigation] water, or if he was [in a grain field] scattering seed and the wind blew some behind him [into a vineyard], everything is permitted. If the wind blew the seed in front of him [into a vineyard], Rabbi Akiba says: If it has produced small shoots, he must turn the soil. If it has reached the stage of green ears, he must beat them out. If it has grown into grain, it must be burnt.

5:8 One who allows thorns to remain growing in a vineyard: Rabbi Eliezer says: he [thereby] prohibits [the vineyard]. But the sages say: he does not prohibit except if it something that is generally allowed to grow. Iris, ivy, and the king's lily, and all manner of seeds are not kilayim in a vineyard. [As for] hemp: Rabbi Tarfon said: it is not kilayim, But the sages say it is kilayim. Artichokes are kilayim in a vineyard.

6:1 What is an aris (an espalier) [which is regarded as a vineyard]? One who has planted a [single] row consisting of five vines beside a fence ten handbreadths high, or beside a trench ten handbreadths deep and four wide, they leave a space of four cubits in which to work it. Bet Shammai says: they measure the four cubits from the body of the vine to the field; But Bet Hillel says: from the fence to the field. Rabbi Yohanan ben Nuri said: all who say so are mistaken! Rather, if there are four cubits from the body of the vines to the fence, they leave a space in which to work it and they may sow the rest. And how much is the space in which work to work a vine? Six handbreadths in every direction. Rabbi Akiva says: three.

6:2 An aris which projects from a terrace: Rabbi Eliezer ben Jacob says: if a person standing on [level] ground is able to harvest all of it, [such an aris] prohibits [sowing seed in] four cubits of the field, but if [he is] not [able to do so], it prohibits [sowing seed] only [in] the [soil] which is directly below it. Rabbi Eliezer says: even one who has planted one [row of vines] on the ground, and one on a terrace, then if it is ten handbreadths above the [level] ground, one does not combine with the other; if it is not [ten handbreadths high] then one does combine with the other.

6:3 One who suspends vines over papyrus-ropes [of a trellis], he may not bring seed beneath the remainder [of the trellis]. However, if he did so, he has not caused them to be prohibited. If new [tendrils] spread [over the remainder], that [which was sown under the remainder] is forbidden. Similarly, when one hangs vines over some part of a non-fruit-bearing tree.

6:4 One who suspends [branches of] a vine on part of [the branches of] a fruit tree, it is permitted to bring seed beneath the remainder. If new [tendrils] spread [over the remainder], he must turn them back. It happened that Rabbi Joshua went to Rabbi Ishmael in Kefar Aziz, and the latter showed him a vine [with its branches] suspended on part of [the branches of] a fig tree. He [Rabbi Yishmael] asked him [Rabbi Joshua]: "May I bring seed beneath the remainder?" He answered him: "It is permitted." He took him to Bet Hamaganyah and he showed him a vine [whose branches were] suspended on part of

a beam belonging to the trunk of a sycamore, which had many beams. He [Rabbi Joshua] said to him [Rabbi Yishmael]: beneath this beam it is prohibited [to sow] but beneath the remainder it is permitted.

6:5 What is a serak (non-fruit bearing) tree? Any tree which does not yield fruit. Rabbi Meir says: all trees are serak, except the olive and the fig tree.

Rabbi Yose says: all trees that are not planted in whole fields, are serak trees.

6:6 Gaps in an aris must be eight cubits and somewhat more [in order to be able to sow seeds in the gaps]. [In the case of] all measurements that the sages said in connection with a vineyard, there is no 'and somewhat more', except in the case of gaps in an aris. The following count as gaps in an aris: if an aris was razed in its middle and five vines remained on one side and five vines on the other side. Then if the gap is [only] eight cubits, one may not bring seed there. [But if the gap is] eight cubits and somewhat more, they give [the vines] space to work them, and he may sow the rest.

6:7 An aris which turns away from a wall where it forms an angle, and comes to an end, they give it space to work it and they may sow the rest. Rabbi Yose says: if there are not four cubits there, one may not bring seed there.

6:8 Canes which protrude from the aris and one is too concerned for them to cut them short, it is permitted to sow directly beneath them. If he made them [long] so that the new [growth] might spread along them, it is forbidden [to sow underneath].

6:9 A blossom which protruded from the aris, it is regarded as if a plumb line were suspended from it, directly beneath it, it is prohibited [to sow].

Similarly, in the case of [a blossom protruding from] a hanging branch [of a single vine.] One who has stretched a vine-shoot from tree to tree, it is forbidden to sow beneath it. If he made an extension [to the vine] by means of rope or reed, it is permitted under the extension. If he made the extension so that the new [growth] might spread along it, it is forbidden.

7:1 If one has bent a vine into the ground [and then brought it back up elsewhere], then if there is not soil over it to the height of three handbreadths, he may not sow seed above it, even if he bent [and conducted it underground] through a gourd or through a pipe. If he bent it [and conducted] it through rocky soil, then even if there is not soil over it only to the height of three fingerbreadths, it is permitted to sow seed above it. As for a knee-like vine [formed by burying and conducting it underground], they don't measure [for how much space to work it] except from its second root.

7:2 One who has bent [and conducted underground] three vines, and their [original] stems are visible, Rabbi Elazar bar Tzadok says: if there is between them from four to eight cubits, they combine, if not, they do not combine. A vine which has dried up, it is forbidden [to sow near it], but it does not prohibit [the seed as kilayim]. Rabbi Meir said: the same applies to a cotton plant, it is forbidden [to sow near it], but it does not prohibit [the seed as kilayim]. Rabbi Elazar bar Tzadok said in his name: above the vine too, it is forbidden [to sow near it], but it does not prohibit [the seed as kilayim].

7:3 The following are forbidden, but they do not prohibit [the seed sown there]: The remainder of a [legally inadequate] empty patch (karahat) of a

vineyard. The remainder of a [legally inadequate] mehol of a vineyard. The remainder of a [legally inadequate] aris-gap. The [ground under the] remainder of papyrus-ropes [of a trellis]. But [the ground] beneath a vine, and within the place left to work a vine, and the [ground within] four cubits of a vineyard, these do prohibit the [seed sown there].

7:4 One who causes his vine to overhang his fellow's grain, behold he has caused the grain to be prohibited and he is responsible for it. Rabbi Yose and Rabbi Shimon say: a person does not prohibit [as kilayim] that which is not his own.

7:5 Rabbi Yose said: It happened that a man sowed [seed in] his vineyard in the sabbatical year, and the matter came before Rabbi Akiva, who said: a person does not prohibit [as kilayim] that which is not his own.

7:6 If a forceful occupier (anas) has sown seed in a vineyard, and it went out of his possession [and reverted to the rightful owner], he (the original owner) should cut it down, even during hol hamoed. Up to what amount should he pay the workers? Up to a third. If [they demand] more than this, he should cut it in his usual way even if he has to keep cutting after the festival. At what point is he considered a forceful occupier (anas)? From the [the name of the original owner] has sunk [into oblivion].

7:7 If wind has blown vines [so that they hang over] grain, one should immediately fence them apart. If an unforeseeable event occurred to him, it [the grain] is permitted. If grain is bent [and the ears reach] beneath a vine, similarly in the case of vegetables, one should turn them back, and it does not prohibit [as kilayim]. From what stage does grain prohibit kilayim? From the time it has struck root. And grapes? From the time they become as large as white beans. Grain which has become completely dried out, and grapes which have fully ripened no longer prohibit as kilayim.

7:8 [Seed sown in a] perforated flowerpot, prohibits [as kilayim] in a vineyard. [In] one not perforated, does not prohibit [as kilayim]. Rabbi Shimon says: both are forbidden but neither prohibits. One who carries a perforated flowerpot through a vineyard, if [that which is sown in it] grows a two-hundredth part, it is forbidden.

8:1 Kilayim of the vineyard: it is forbidden both to sow and to allow to grow, and it is forbidden to derive benefit from them. Kilayim of seeds: it is forbidden both to sow and to allow to grow, but it is permitted to eat them, and all the more so to derive benefit from them. Kilayim of clothing: is permitted in all respects, except that it is forbidden to wear them. Kilayim of beasts: it is permitted to raise and to keep, and it is only prohibited to cross-breed them. Kilayim of beasts: these one are prohibited with these.

8:2 A beast (behemah) with a beast [of another species]; a wild animal (hayyah) with a wild animal [of another species]; a behemah with a hayyah; a hayyah with a behemah; 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].

8:3 The person driving [the two different animals yoked together] receives the forty [lashes]. And the person sitting in the wagon receives the forty

[lashes]. But Rabbi Meir exempts [the latter]. [The tying of] a third [animal different from the two already harnessed to a wagon] to the straps [of those animals] is prohibited.

8:4 They may not tie a horse neither to the sides of a wagon [drawn by oxen] nor behind the wagon, nor [may they tie] a Libyan donkey to [a wagon drawn by] camels. Rabbi Judah says: all [mules] born from horses, even though their father is a donkey, are permitted one with another. Likewise [mules] born from donkey, even though their father is a horse, are permitted one with another. But [mules] born from a horse with [mules] born from donkeys are prohibited one with another.

8:5 Mules of uncertain parentage are forbidden [one with another,] And a ramakh is permitted. Wild man-like creatures are [in the category of] hayyah. Rabbi Yose says: they cause impurity in a tent like a human being. The hedgehog and the bush-mole are [in the category of] hayyah. The bush-mole: Rabbi Yose says in the name of Bet Shammai: an olive's size [of its carcass] renders a person carrying it unclean, and a lentil's size [of its carcass] renders a person touching it unclean.

8:6 The wild ox [it is in the category of] behemah. But Rabbi Yose says: [it is in the category] of hayyah. The dog [it is in the category of] hayyah. But Rabbi Yose says: [it is in the category] of behemah. The pig [it is in the category of] behemah. The wild donkey [it is in the category of] hayyah. The elephant and the monkey [they are in the category of] hayyah. A human being is permitted to draw, plow, or lead with any of them.

9:1 Nothing is forbidden on account of kilayim except [a mixture of] wool and linen. No [clothing material] is subject to uncleanness by scale disease except wool or linen. Priests do not wear any materials to serve in the Temple except for wool and linen. Camel's wool with sheep's wool, that have been mixed together: if the greater part is camel's wool, it is permitted [to mix it with linen], but if the greater part is sheep's wool, it is forbidden; if it is half and half, it is forbidden. The same applies to hemp and linen mixed together.

9:2 Silk and floss-silk do not come under the prohibition of kilayim, but are prohibited on account of appearance. Mattresses and pillows do not come under the prohibition of kilayim, as long as his flesh does not come into [immediate] contact with them. There is no [permissibility for the] temporary [wearing] of kilayim. Neither may one wear kilayim even on top of ten [garments], even for the purpose of evading taxes.

9:3 Hand towels, scroll covers, and bath towels do not come under the prohibition of kilayim. Rabbi Elazar prohibits. Barbers' covers are subject to the prohibition of kilayim.

9:4 Shrouds for the dead, and the packsaddle of a donkey are not subject to the law of kilayim. One may not [however] place a packsaddle [made of kilayim] on one's shoulder even for the purpose of carrying dung out on it.

9:5 Sellers of clothes may sell [clothes made of kilayim] in accordance with their custom, as long as they do have not the intention in the sun, [to protect themselves] from the sun, or in the rain [to protect themselves] from the rain. The scrupulous hang [such materials or garments] on a stick over their backs.

9:6 Tailors may sew [materials which are kilayim] in their usual way, as long as they do have not the intention in the sun, [to protect themselves] from the sun, or in the rain [to protect themselves] from the rain. The scrupulous sew [such materials as they are laid] on the ground.

9:7 The Birrus blanket or Brindisian blanket, or Dalmatian cloth, or felt shoes, may not be worn until one has examined them. Rabbi Yose says: ones that come from the coast or from lands beyond the sea, do not require examination, since the presumption with regard to them is [that they are sewn] with hemp. Felt-lined shoes are not subject to the laws of kilayim.

9:8 Only that which is spun or woven is forbidden under the law of kilayim, as it says, “You shall not wear shatnez” (Deuteronomy 22:11), that which is shua (combed) tavui (spun) and nuz (woven). Rabbi Shimon ben Elazar says: [the word shaatnez means that] he [the transgressor] is perverted (naloz) and causes his father in heaven to avert himself [from him].

9:9 Felted materials [can be] prohibited because of kilayim, since they are combed. It is prohibited to attach a string of wool to linen material, since this resembles weaving. Rabbi Yose says: it is forbidden to use cords of purple [wool to tie round a loose linen garment], since before he ties it, he stitches it on. One may not tie a strip of woolen material with one of linen material for the purpose of girdling one’s loins, even if there is a leather strap between the two.

9:10 Weaver’s mark’s or launderer’s marks [can be] prohibited because of kilayim. One who sticks one thread [through material], this does not constitute a connection, nor does [the prohibition of] kilayim apply and one who unties [such a connection] on Shabbat is exempt. If one made its two ends come out on the same side [of the material], this constitutes a connection, and it comes under the prohibition of kilayim, and one who unties such a connection on Shabbat is liable. Rabbi Judah said: [the prohibition does not apply] until one has made three stitches. A sack and a basket [one having a strip of woolen material attached to it, and the other a strip of linen] combine to form kilayim.