

For instance, צלף

כגון צלף<sup>1</sup> -

## OVERVIEW

The גמרא asked, if we are deriving חזקת ג' שנים from the three נגיחות of שור המועד, then we should not require three years but rather three harvests. Therefore, since figs do not ripen at the same time, if three figs were harvested in one day, it should be considered three אכילות, since all three figs ripened at different times (in this same day). The גמרא responded that figs are different from שור המועד; שור המועד when the first נגיחה happens the second נגיחה does not exist at all; however by figs all three figs were on the tree at the same time on this one day. [It is just that they do not ripen at the same time.] Therefore it cannot be considered as three harvests, but rather as one harvest. The גמרא continues to ask that (nevertheless) in the case of צלף if one harvested three fruits (in three days<sup>2</sup>) it should be considered a חזקה. The גמרא (again) answers that צלף is (also) different from שור המועד, because by צלף when one fruit is harvested the others are there; they are just not ripe. This concludes the excerpt of the relevant גמרא. It would seem at first glance that the answers to the two questions of תאנה and צלף are identical. All three fruits are there (at the first harvest) but they are not ripe. The question is; that once we already made this distinction by תאנה, why did the גמרא repeat the seemingly same question and answer by צלף. Our תוספות will offer two resolutions to this question.

בתר<sup>3</sup> דשני ליה מתאנה פריך מצלף -

[Even though] (after) the גמרא already answered why figs are different from שור המועד; that all three figs are on the tree at the same time (where seemingly this answer should apply to צלף as well), nevertheless, the גמרא challenges the assumption that we derive חזקת ג' שנים from שור המועד, from צלף. The reason why the explanation that תאנה is not comparable to שור המועד is not sufficient to distinguish צלף from שור המועד, is -

דתאנה גדולה היא בשעה שנוטלין חבירתה מן האילן אלא שלא נתבשלה עדיין -

**For the fig that remains on the tree when the other fig is taken off the tree, is a large fig at that time; however it is not ripe yet.** It is not comparable to שור המועד at all. By שור המועד when there is the first נגיחה there is no second נגיחה, however by תאנה, the second תאנה is sufficiently large (albeit not ripe) to be considered a fruit, when the first תאנה is

<sup>1</sup> צלף is translated as a 'caper-bush'; a plant with edible buds (flowers, and shoots).

<sup>2</sup> See the variant גירסא in the מסורת הש"ס; ביום אחד. See footnote # 5.

<sup>3</sup> The תוספות amends this to read, **אע"ג** דשני לי, instead of בתר דשני לי.

picked -

אבל צלף קטן הפרי הרבה כשנוטלין האחת –

**However, צלף** is different from תאנה, because the remaining צלף fruit that will be harvested on the successive days **is extremely small when the one ripe צלף fruit is taken off** the tree. Therefore it may be considered similar to שור המועד, that when one fruit is harvested, there is not really another fruit on the tree than can be truly considered a fruit, since the remaining fruits are extremely small.

will prove this point that the remaining צלף fruit, is too small to be considered a fruit:

כדאמר בשבת (דף ל,א) עתידין אילנות שיטענו פירות בכל יום –

As the גמרא relates in שבת, מסכת גמליאל, רבן גמליאל stated; **‘it is destined that trees will bear new fruits every day’**. When one student heard this -

לגלג עליו אותו תלמיד אין כל חדש תחת השמש –

**This one student mocked this statement**; it cannot be true for it is written<sup>4</sup> in קהלת, **there is nothing new under the sun**. Therefore since nowadays we have no trees that bear fruit every day, therefore לע"ל it cannot be possible either. In response to this mocking student, רבן גמליאל,

אחוי ליה צלף –

**showed** the student the צלף tree, as a refutation to his mocking; that even nowadays there is the צלף tree that bears fruit every day. Therefore it is possible that לע"ל trees in general will also bear fruit every day. However our גמרא states that even by צלף, the fruit that ripens on one day was already on the tree the previous day(s). We must therefore conclude from these two גמרות that צלף is considered to produce new fruits every day, since the fruit of yesterday was insignificantly small to be considered fruit.

offers a different approach:

ורבינו חננאל גריס ברישא תלתא פירי בחד יומא כגון צלף<sup>5</sup> שיש לו שלשה פירות ביחד –

**However, the ר"ה emends the text to state first** the challenge that it should be a חזקה if one harvested **‘three fruits in one day; for instance צלף which has three fruits simultaneously** in the same day’<sup>6</sup> –

ובתר הכי גריס כגון תאנה –

**And after** the (question and) answer concerning צלף, that all the fruits are present on the same day; **the text reads** an additional challenge, ‘that if he ate three fruits

<sup>4</sup> א,ט.

<sup>5</sup> This is different than our גירסא which states first תאנה כגון יומא בחד פירא בחד יומא כגון צלף. See footnote # 2.

<sup>6</sup> See אבינו, קפריסין ולולבין who states that צלף produces three types of edible fruits (in the משנה of [berries, flowers, and shoots]. Perhaps the ר"ה is referring to these three fruits which ripen (or are ripe) on the same day.

(in three days) **for instance figs** it should be a חזקה. The reason the גמרא can ask from תאנה even after it explains why צלף is different than שור המועד is, that by צלף all three fruits ripen on the same day, therefore it is considered one harvest. However by תאנה since the three fruits ripen on three separate days that should be considered as three harvests.

ר"ה is not satisfied with the גירסא of the תוספות:

**וההיא דשבת משמע כספרים שלנו:**

**However, that** גמרא in מסכת שבת, which was previously quoted, **indicates** that the correct reading **is like in our text**; that the צלף fruit ripens on consecutive days [בתלתא יומי] and not on the same day [ביום אחד]. The גמרא there used צלף as an example that a tree can produce new fruit every day. According to the ר"ה, however, it seems that the three fruits are ripe on the same day.<sup>7</sup>

## **SUMMARY**

There are two ways of reconciling the seemingly redundant questions and answers concerning תאנה and צלף. A. תאנה is different from שור המועד, since the remaining fruits (that will be harvested during this day), even though they are not yet ripe, nevertheless they are large. By צלף however the remaining fruits (that will be harvested on the successive days) are insignificantly small and should not be considered as present.

B. (ר"ה) that צלף is different from שור המועד since all three fruits are present and ripe(n) in the day they are harvested. By תאנה however, the fruits that will be harvested in the successive days, are not ripe as of yet.

## **THINKING IT OVER**

1. According to the מסקנא of our גמרא that concerning צלף, the fruit of the successive days exists already (פירא מיהא איתיה), how are we to understand the גמרא in שבת, which states אחוי ליה צלף to prove that בכול יום פירות שיטענו?

2. What are the advantages of פירוש ר"ה over the first answer of תוספות?

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<sup>7</sup> See סוכ"ד אות נ', how the גמרא in שבת is not a refutation of the ר"ה.