

צלף¹ – For instance – כגון צלף

Overview

The גמרא asked, if we are deriving חזקת ג' שנים from the three נגיחות of שור, 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; by 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 days²) 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. תוספות will offer two resolutions to this question.

תוספות responds to the apparent difficulty (mentioned in the overview):

Even though the גמרא already answered why figs are different than שור המועד; that all three figs are on the tree at the same time. Seemingly this answer should apply to צלף as well; nevertheless, the גמרא –

challenges the assumption that we derive חזקת ג' שנים from שור צלף. The reason why the explanation that תאנה is not comparable to שור המועד is not sufficient to distinguish צלף from שור המועד, is –

for the fig that remains of the tree when the first fig is harvested –

it is a large fig – גדולה היא –

at the time when the other fig is taken off the tree – בשעה שנוטלין חבירתה מן האילן –

however it is not ripe yet. It is not comparable to שור צלף 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 picked.

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

² See the variant גירסא in the מסורת הש"ס. See footnote # 5.

³ The deletion of the parenthesis and insertion of the brackets, follows the emendation of the הגהות הב"ח.

however **צלף** is different from תאנה, because -

the remaining fruit that will be harvested on the successive days **is extremely small** -

when the one ripe 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:

stated - רבן גמליאל; מסכת שבת **relates in** גמרא as the **כדאמר בשבת** (דף ל,ב)

that trees will bear new fruits every day. When one student heard this -

this one student mocked this statement; it cannot be true for it is written in ⁴קהלת -

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 -

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 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:

However, the ר"ה emends the text to state first the challenge that it should be a חזקה if one harvested -

צלף⁵ three fruits in one day; for instance - תלתא פירא בחד יומא כגון **צלף** - **which has three fruits simultaneously** in the same day⁶ -

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 (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

⁴ א.ט.

⁵ This is different than our גירסא which states first תאנה כגון תאנה. See footnote # 2.

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

since the three fruits ripen on three separate days that should be considered as three harvests.

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

however that – **מסכת שבת** in גמרא, that was previously quoted –

– משמע כספרים שלנו – **indicates** that the correct reading **is like in our text**; that the 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"ח, however, it seems that the three fruits are ripe on the same day⁷.

Summary

There are two ways of reconciling the seemingly redundant questions and answers concerning תאנה and צלף.

A. תאנה is different than 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. צלף (ר"ח) is different than 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 עתידין אילנות שיטענו?! פירות בכל יום

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

⁷ See סוכ"ד אות נ' that the גמרא in שבת is not a refutation of the ר"ח.