

Here it is for its stalks

כאן לזירין -

Overview

The תלתן reconciled the two seemingly contradictory assumptions regarding תלתן, that when it is planted for its seed, other עשבים damage it; however when it is planted for its stalks other עשבים are beneficial for it,

ההיא דחוץ משדה תלתן¹ לזירין דמעלו ליה--

That wich stated that one may gather vegetation everywhere, **except from a field**, is in a case where the תלתן was planted **for its stalks**, in which case the עשבים **are beneficial to** the תלתן, so no one is permitted to gather them.

תוספות asks:

ואם תאמר כיון דאיכא איסור כלאים² אמאי אסור ללקט -

And if you will say; since there is a prohibition of כלאים when he planted the תלתן for זירין, so **why is it forbidden** for others to gather the עשבים (or even the תלתן) -

והאמר בפרק קמא דמועד קטן (דף ו, ב) שתקנו שיהיו מפקירין כל השדה שיש בו כלאים³ -

For the first פרק of פירוק states, 'that they enacted to make the entire field wich contains כלאים' -

תוספות answers:

ויש לומר דהכא בדליכא שיעורא -

And one can say that here we are discussing a case where there is not the sufficient amount to be מפקיר it on account of כלאים -

כדתנן במסכת כלאים (פרק ב' משנה א') ומייתי לה בהמוכר פירות (בבא בתרא דף צד, א) -

As the משנה states in מסכת כלאים and is cited in פירוק -

כל סאה⁴ שיש בו רובע ממין אחר ימעט:

Every סאה of produce in a field that contains a quarter of a קב from a different species, he should diminish the other species -

Summary

¹ However the משנה that תלתן is discussing where the תלתן was planted for seed, therefore there is no כלאים (since the עשבים damage the תלתן). This implies that where the תלתן was planted for זירין, the עשבים are beneficial for the תלתן, and therefore it would be כלאים. See 'Thinking it over'.

² See footnote # 1.

³ Here too, since the תלתן and the עשבים are כלאים, so anyone can take from this field, since it is considered הפקר!

⁴ A סאה contains 6 קבין, so a quarter of a קב is 1/24th of a סאה. Anything less than this ratio, 1/25th or less, is not considered כלאים. The prohibition to collect עשבים from a תלתן שדה is when the ration was less than 1/24th.

The rule that a field is הפקר is only if the encroaching species is at least a $1/24^{\text{th}}$ of the initial species.

Thinking it over

explains that when the גמרא answered כאן לזירין, it meant that the ברייתא, which stated, ומלקטין עשבים בכל מקום חוץ משדה תלתן, is when the תלתן is raised for זירין.⁵ Seemingly what is תוספות teaching us, what other explanation can be given to כאן לזירין (לזרע כאן)?!⁶

⁵ See footnote # 1.

⁶ See (יד דוד and גליון הש"ס) .