

מהו להשהות קבעו מיניה - They asked of him, whether he can keep it

Overview

The Gemara amended that they did not ask רבן גמליאל whether one is permitted to raise a דקה דקה, but rather whether one may keep it for a while. ר"ג answered that one may keep it as long as he ties it to his bed posts.

אין נראה לומר דפליגי רבנן¹ עליה דרבן גמליאל כדפירש בקונטרס² -

It does not seem right to say that the רבנן argue on ר"ג, as רש"י explained, but rather -

דמהו להשהות קודם הרגל קבעו מיניה ואמר להן מותר³ ולא דוקא נקט קושרה⁴ -

They asked ר' גמליאל whether it is permitted to keep the animals before the festival, and ר"ג told them it is permitted, and this which ר"ג mentioned that the animal should be tied to the bed posts, was not precise; it is not necessary to tie it to the bed posts -

אלא אורחא דמלתא נקט שדרכן היה לקשור בהמה דקה לכרעי המטה -

Rather ר"ג mentioned the normal way things are done, for it was their custom to tie small cattle to the bed posts -

כדאמר באלו טריפות (חולין דף נד,ב) חבל היוצא מן המטה⁵ עד תשעה טפחים טהור⁶ -

As the Gemara states in טריפות, 'a rope which extends from the bed; up to nine טפחים it is (טהור) [טמא] -

ופירש שם בקונטרס⁷ שבכך הוא ראוי לקשור בהמה דקה בכרעי המטה -

And רש"י there explained that with this amount of rope it can be used to tie a דקה - כרעי המטה to the דקה -

כדכתיב⁸ אסרו חג בעבותים עד קרנות המזבח -

As it is written, 'tie the festival offering with ropes until you bring it to the corners of the altar'; which means -

שהיו קושרין הקרבנות בכרעי המטה עד שיביאוהו לקרנות המזבח -

¹ This refers to the רבנן of the ברייתא (on עט,ב) who state that אבל משהה הוא וכו'.

² According to רש"י the query to ר"ג was not regarding הרגל, but rather generally. ד"ה אלא.

³ This is in accordance with the ruling of the רבנן that one may be משהה a דקה, for 30 days before the רגל.

⁴ If ר"ג meant that it must be tied to the bed posts that would be in disagreement with the רבנן, who make no mention of tying it to the bed posts. It seems (from the continuation in this תוספות) that only the 'קושרה' is דוקא, however the לאו דוקא, but rather generally. ד"ה אלא. ויבלבד שלא תצא ותרעה בעדר.

⁵ The rope was used to make the (bed) springs upon which to place the mattress, and there was extra rope remaining.

⁶ A marginal note amends this to טמא (instead of טהור). It is טמא because it can be used to tie the cattle, so it is a כלי.

⁷ ד"ה לא.

⁸ תהלים קיח,כו.

קרנות to the **קרנות** to the **קרנות**, until they brought it to the **קרנות** – **המזבח**

לכרעי המטה ר"ג mentions tying it offers an alternate explanation תוספות

אי נמי נקט קשרו לאשמועינן דאפילו בקשורים אסור לגדל כי אם להשהות -

Or you may also say that ר"ג mentioned 'tying it'; to inform us that even if the animals are tied, it is forbidden to raise the animals, it is only permitted to merely keep them for a while -

ובתוספתא (פרק ח"י) נמי משמע דאף קודם הרגל לא שרי להשהות אלא בבית¹⁰ –

And from the תוספתא it also seems that even for the thirty days preceding the festival one is only permitted to keep it in the house, but not out in the open -

דהכי קתני בהדיא אבל מגדלים קודם הרגל ל' יום -

For this is what the תוספתא teaches explicitly, 'however we may raise the בהמה - **thirty days before the רגל** -

ולא שתהא יוצאה ורועה בשוק אלא קושרה בכרעי המטה שאלו לרבנן גמליאל כולי:

Provided that the בהמה דקה should not go out and graze in the marketplace, but rather he ties it to the המטה. They asked ר"ג, etc.'

Summary

The query to ר"ג was regarding הרגל. Either the 'וקושרה וכולי' is לאו דוקא, or it teaches us that even if it is tied, one is לגדל.

Thinking it over

1. Is there a dispute between the first explanation of תוספות, and the א"נ?
2. Is the proof from the תוספתא; to the first explanation, the second or both?

ה"ד⁹.

¹⁰ תוספות maintains that there is no dispute between ר"ג and the רבנן. However ר"ג stated that even להשהות it needs to be in the house (ובלבד שלא תצא ותרעה בעדר), while the רבנן made no mention of keeping it in the house. Therefore תוספות adds that from the תוספתא we see that the view is that it must be kept in the house, and as a support to this view, the ruling of ר"ג is cited as a continuation of the ruling.