

עצורתי¹ מהו – What is the ruling if he said

OVERVIEW

The גמרא discusses various expression that indicate marriage, whether they are valid statements of קידושין. Among them is the expression עצורתי. There is dispute between רש"י on one hand and his Rebbes and the ר"י on the other hand how עצורתי signifies קידושין.

פירש בקונטרס לשון עצרת שתהא נאספת עמי בבית² –

רובתי מפרשים לשון כלי³ אשה עצורה לנו – רש"י explained that עצורתי is understood as עצרת (an assembly); meaning that she should be assembled with me in the house. רש"י continues -

ולא נהירא דהוא עצורה⁴ ממנו קאמר – And my Rebbes explained it as in the expression כי אשה עצורה לנו; which indicates some sort of bond. רש"י comments on פירוש רבותי –

דהא אחימלך אמר לו לדוד אם נשמרו הנערים אך מאשה – And their interpretation does not appeal to me, for there דוד meant that the women were held back from them (not that they were connected to the women). רש"י explains -

וזוד אהדר ליה אשה עצורה לנו והננו טהורים⁵ עד כאן לשונו – For אחימלך (the כהן) said to דוד 'were the lads however, guarded from coming in contact with women' (in order to allow them to eat the holy bread) -

דהכי פירושו כי אשה שהיתה אצלנו מתמול שלשום היה זה – דוד replied to אחימלך the women were held back from us and therefore we are טהורים. This concludes the citation from רש"י.

רש"י disagrees with תוספות:

ורבינו יצחק מיישב לישנא דקרא כפירוש רבותיו – And the ר"י resolves the expression of the פסוק (כי אשה עצורה לנו) to fit the explanation of the rebbes of רש"י -

דהכי פירושו כי אשה שהיתה אצלנו מתמול שלשום היה זה –

¹ This can be interpreted as 'my gathered one'.

² This is therefore an indication of קידושין.

³ ויען הכהן את דוד ויאמר אין לקם חל אל תחת ידי כי אם לקם קדש יש אם נשמרו הנערים אך מאשה. reads: שמואל א כא, ה-ו. ויען דוד את הכהן ויאמר לו כי אם אשה עצורה לנו פתמול שלשום בצאתי ויהיו כלי הנערים קדש וגו'.

⁴ The words עצורה, עצרת, can mean either an assembly (a gathering) or a withholding (holding back). The connection between the interpretations is that when there is an assembly, people are being held back from going their separate and independent ways and are joining together.

⁵ Therefore we cannot say that עצורתי can mean קידושין based on the פסוק of כי אשה עצורה לנו; for on the contrary it indicates a separation from women. See 'Thinking it over'.

For this is the explanation of the פסוק, that דוד said to אחימלך, **for the woman who was by us** (who joined us), **that was yesterday and the day before yesterday** -

אבל עכשיו אנחנו טהורים -

But now (today) **we are טהורים** and can eat the לחם קודש.

וניחא דכל אלו הלשונות השתא לישנא דקרא⁶:

And this interpretation is more **suitable, for now all these expressions** which the גמרא is discussing **are expressions of** marital relations which are written in a פסוק.

SUMMARY

The term עצורה is from the same word as עצרת which means an assembly or a joining. רש"י maintains that when דוד said עצורה he meant that there was a holding back or a lack of woman amongst them (which makes the word of עצורתי in context of this פסוק the opposite of קידושין), while תוספות argues that דוד meant that the woman joined them in the past, which makes this פסוק a proper source that עצורתי is used in reference to a marital relation.

THINKING IT OVER

According to רש"י, the term עצורה can mean withholding, as in the פסוק of כי אשה עצורה לנו. What therefore is the שאלה in the גמרא whether this is a לשון קידושין or a לשון מלאכה; by עצורתי it is possible that it is the opposite of קידושין?⁷

⁶ According to רש"י the word עצורתי is derived from עצרת; however we do not find the term עצרת used in a marital context in a פסוק as all the other (questionable) expressions of marriage which the גמרא considers. According to תוספות that the word עצורתי in the פסוק of כי אשה עצורה לנו shows a marital connection, then it fits with all the other expressions of marriage which the גמרא discusses here.

⁷ See דברי ירמיהו בד"ה וברש"י (והמשכו).