

And she should get married on Sunday

ותנשא באחד בשבת –

OVERVIEW

asked since the reason a בתולה is because of טענת בתולים and נשאת ליום ד' is because of טענת בתולים and טענת בתולים is because of טענת בתולים. The גמרא answered that she is married on יום ד' because שקדו חכמים. Our תוספות discusses another answer to this question.¹ על תקנת בנות ישראל

responds to an anticipated difficulty:

לא בעי לשנויי דנשאת ברביעי כדי שתבעל בחמישי² -

The גמרא **did not want to answer** (the question of בשבת בא' ותנשא בא' בשבת) **that she is married בד' in order that she will be 'נבעלה בה'**, which is preferable -

משום ברכה שנאמרה בו לדגים³ כדאמרינן לקמן⁴ (דף ה,א) -

On account of the blessing which was said by ה' to fish, as בר קפרא states later –

There is an additional difficulty:

ועוד⁵ למה לי טעם דשקדו⁶ תיפוק ליה משום ברכה⁷ -

And furthermore why do we need the reason of שקדו to explain why the בתולה is married ליום ד' and not ליום א', **we can derive this ruling because of ברכה**, without mentioning שקדו.

responds:

ואומר רבינו יצחק דטעם דברכה אינה אלא עצה טובה ולא מקרי עבריינא⁸ -

And the ר"י says that the reason of ברכה is merely good advice, but he is not considered a transgressor if he does not accept this advice and marries on יום א' -

אבל משום שקדו מקרי עבריינא⁹ -

¹ The גמרא here explains that the בתולה marries ביום ד' and not ביום א', because the חכמים were diligent in enacting rules for the benefit of the Jewish daughters (that the חתן will have three days to prepare a proper wedding feast).

² When the wedding takes place on Wednesday, the בעילת מצוה can take place that night which is Thursday.

³ See ויברך אתם אלקים לאמר פרו ורבו ומלאו את המים וגו'. ה' blessed the fish on the fifth day of creation. בראשית א,כב.

⁴ It is apparent (from this ברייתא) that ברכה is a sufficient reason to be married בד' because the נבעלה בה' and נשאת בד' is because of ברכה. בר קפרא (ברייתא) that a בתולה is married בד' because of ברכה.

⁵ See 'Thinking it over'.

⁶ See footnote # 1.

⁷ ביום ו' was said ברכה לאדם for ליום ה' they should marry, because then they should marry ברכה, because then they should marry ברכה, because then they should marry ברכה. Rather תוספות means we need only the reasons of טענת בתולים (for either ד' or א') and ברכה (to limit it to ד' only), but there is no need to mention שקדו.

⁸ Therefore since he is not an עבריינא, if הגיע זמן is on Sunday he is obligated to give her מזונות, because his benefit of the ברכה is not sufficient reason to exempt him from מזונות.

⁹ For this reason he is not obligated to give מזונות, since he cannot marry now for he will be an עבריינא.

However on account of שקדו he is considered a transgressor if he does not marry ביום ד' (and therefore does not spend the three days preparing the feast) –

proves his point that ברכה is not a cause to consider him an עבריינא if he does not marry ליום ד':

וכן משמע לקמן¹⁰ דאמר טעמא משום ברכה אבל משום איקרורי דעתא¹¹ לא חיישינן¹² -

And so too it seems later where the גמרא infers from the ברייתא, saying; **the reason** a בתולה is נבעלת בה' **is because of ברכה**, however if not for ברכה the בעילה could be ביום ד', because **we are not concerned for דעתא איקרורי**. This concludes the citation from the גמרא. continues with his proof -

ומאי נפקא מינה אלא ודאי דמשום ברכה¹³ לא מקרי עבריינא:

But what practical difference is there whether we are חושש לאקרורי דעתא or not, for in any event she needs to be נבעלת בה' (because of ברכה)?! **Rather** we must say that there is a difference (whether the reason is because of ברכה or because of דעתא), **for on account of ברכה one is certainly not considered an עבריינא**, if she is not נבעלת בה', however if the reason is because of דעתא איקרורי, then he is considered an עבריינא.

SUMMARY

The reason of ברכה is merely good advice but he is not a transgressor if he does not follow it; as opposed to the reasons of שקדו and טענת בתולים, where he is considered an עבריינא.

THINKING IT OVER

Seemingly the two questions of תוספות are exactly the same; why answer שקדו, when you could answer ברכה.¹⁴ What is the difference between these two questions?!¹⁵

¹⁰ בד. The גמרא there queries whether the ביאה (of a ד' ליום) needs to be בה' or it can be even ה,א.

¹¹ באיסור (but there is a time lapse), he will calm down and not report the טענת בתולים and may therefore live with his wife דעתא איקרורי (literally his mind will cool) means that if he does not go immediately to ביי"ד.

¹² The ברייתא only mentions ברכה לדגים as a reason for נבעלת בה', but does not mention דעתא איקרורי, indicating that (according to this ברייתא) we are not concerned for דעתא איקרורי, and were it not for ברכה לדגים there would be no need to be נבעלת ליום ה' since he will eventually go to ביי"ד even if it is a little bit later.

¹³ The גמרא is therefore saying that according to this ברייתא that the reason is only because of ברכה and not because of דעתא איקרורי, one will not be considered an עבריינא if she is נבעלת בד'.

¹⁴ See footnote # 5.

¹⁵ See מהרש"א הארוך.