

אלא לא נישאו – Rather; ‘They (the women) were not married’

OVERVIEW

inferred from the משנה which reads לא נישאו (which indicates that the delay is caused by the woman), that even if the delay is caused by the women, they can still eat from the husband. [לא] נישאו qualifies the inference of תוספות.

פירוש¹ דמשמע נמי דמעכבי אינהי² -

The explanation is that לא נישאו indicates that the women are also causing the delay (in addition to cases where the men are delaying) -

אבל אין לומר דמשמע דוקא דמעכבי אינהי אבל לא אינהו -

However one cannot say that לא נישאו indicates that only the women are causing the delay, but not the men; this is incorrect, for -

מדקאמר לעולם דמעכבי אינהו ואידי דתנא רישא בדידהי³ כולי -

מעלה לה states, really the men are delaying (and only then are they נישאו (which indicates that the woman are delaying) (מזונות), and the reason we read רישא (which indicates that the woman are delaying) is since the רישא discusses the women, etc., the סיפא also discusses the women by saying נישאו. However if נישאו means women exclusively -

דמשום אידי⁴ אין לשנות טעות בסיפא:

There is no justification to insert an erroneous teaching in the סיפא because of the ‘since’.

SUMMARY

לא נישאו can refer to both men and women causing the delay

THINKING IT OVER

Why is it not considered a טעות בסיפא if נישאו means women also?⁵

¹ The word פירוש is used (as usual) to reject an alternate explanation, namely, the אבל אין לומר, which follows.

² נישאו therefore infers that since the משנה does not read נשא (which refers to the men exclusively) but rather נישאו (which refers to delays caused by either the men or the woman), that even if the delay is caused by the woman, nevertheless לה מזונות,

³ See נותנין לבתולה וכו' that the רישא is discussing the women by saying רש"י ד"ה ואידי.

⁴ (or ‘since’) refers to the reasoning of the רש"י why the משנה reads נישאו if it is referring to the men. If נישאו refers to the delay caused by either men or women (as תוספות maintains), we can justify the use of נישאו (even though it can [erroneously] imply women as well) for here it means only men, and the term נישאו was used דתנא רישא אידי. However, if נישאו means a delay caused by women exclusively, what justification is there to use the term נישאו (which applies to women exclusively), when we mean men exclusively. The reasoning of אידי cannot justify such a blatant error.

⁵ See הח' נחלת בן יוסף (חלק טוב עין) באריכות.