

## A woman can be married on every day

## אשה נשאת בכל יום –

### OVERVIEW

The גמרא said that before תקנת עזרא (when בי"ד was כלל יום) a בתולה can get married on any day. תוספות explains why she is not like the אלמנה (where there are no issues of טענת בתולים), who is to be married on Thursday.

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תוספות asks:

**קשה לרבינו שמשון בן אברהם אמאי נשאת בכל יום -**

**The רשב"א has a difficulty; why should a בתולה get married on any day -**

**תהא כאלמנה<sup>1</sup> ותינשא בה' ותיבעל בששי לפי שנאמר בו ברכה לאדם<sup>2</sup> -**

**Let her be like an אלמנה and get married on ה' and be נבעלה on Friday, since the blessing to אדם was said on Friday?**

תוספות answers:

**ויש לומר דמשום ברכה לא היו קובעים יום כדפרישית לעיל<sup>3</sup> -**

**And one can say; that the חכמים would not establish a day to get married because of ברכה alone, as I explained previously -**

**ובאלמנה נמי<sup>4</sup> לא קבעו שתיבעל בששי משום ברכה גרידא -**

**And even by אלמנה they did not establish that תבעל on ששי because of ברכה alone -**

**אלא משום שקדו<sup>5</sup> שיהא שמח עמה ג' ימים כדאמר לקמן<sup>6</sup> (דף ה, א) -**

**But rather the reason an אלמנה is married on ה' or בה' is because the חכמים persevered that the husband rejoice with his wife for three days, as the גמרא states later -**

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<sup>1</sup> Just as by an אלמנה (where there are no issues of טענת בתולים, nevertheless) she is married on ה' or בה' because of the (קבועים בכל יום is בי"ד since) טענת בתולים there is no concern of (where תוספות explained that the reason of ברכה is merely sound advice, but does not obligate them to the extent that if they do not marry on that day, they are considered transgressing the words of the חכמים). [The רשב"א, however may have assumed that since ברכה דאדם עדיפא than ברכה לדגים, it is sufficient to be קובע a day for marriage.]

<sup>2</sup> See the גמרא later on ה, א. On Friday ה' blessed אדם with the blessing of פרו ורבו (therefore it is appropriate that the בעילת מצוה take place on ו' [ליל]).

<sup>3</sup> See תוס' ב, א ד"ה ותנשא (where תוספות explained that the reason of ברכה is merely sound advice, but does not obligate them to the extent that if they do not marry on that day, they are considered transgressing the words of the חכמים). [The רשב"א, however may have assumed that since ברכה דאדם עדיפא than ברכה לדגים, it is sufficient to be קובע a day for marriage.]

<sup>4</sup> The 'נמי' may mean that even though the גמרא cites the reason of ברכה as the cause why an אלמנה is married on ה', nevertheless it is not because of ברכה alone, but in conjunction with שקדו.

<sup>5</sup> See footnote # 3 that the enactment of שקדו is sufficient to consider them transgressors if they do not marry then.

<sup>6</sup> The חכמים were concerned by an אלמנה that if they were married on any other day of the week, he will leave the next day to work and will not spend time with his new wife. Therefore they instituted that he should marry on Thursday (one day) and will be with her on Friday (because of חיבת ביאה [see ד"ה וששי רש"י]) and שבת (for a total of three days). See 'Thinking it over' # 1.

ובתולה דלא שייך ההוא טעמא דליכא למימר משכים לאומנתו והולך לו -

However regarding a בתולה where that reason (of שיהא שמח עמה ג' ימים) is not applicable, for we cannot be concerned that he will arise to his trade and be on his way, as we are concerned by an אלמנה; the reason this is of no concern by a בתולה is - לפי שיש בה שבעת ימי המשתה<sup>7</sup> -

Because there is the obligatory seven days of feasting for a בתולה -

הלכך משום ברכה גרידא לא היו קובעים יום:

Therefore on account of ברכה alone the חכמים would not establish a day on which they should marry.

## SUMMARY

ברכה is not a sufficient reason to establish a day for marriage (as opposed to שקדו, which is a valid reason).

## THINKING IT OVER

1. ביום ה' writes that the חכמים were not מתקן that an אלמנה should be married because of ברכה alone but rather because of שקדו as well.<sup>8</sup> However from the יום later (ה,א) it appears that there are two separate reasons why she marries on שקדו; one because of the (עדיפא) ברכה, and another reason is because of שקדו. How will תוספות answer according to the first explanation (which seemingly does not require שקדו)?!<sup>9</sup>

2. תוספות explains that the concern of משכים לאומנתו והולך לו is applicable only by an אלמנה but not by a בתולה, since there is המשתה by a בתולה.<sup>10</sup> However the later (ז,א) states that that by an אלמנה there is (also) לשמחה, so why are we concerned that משכים לאומנתו והולך לו by an אלמנה and not by a בתולה?!<sup>11</sup>

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<sup>7</sup> See 'Thinking it over' # 2.

<sup>8</sup> See footnote # 6.

<sup>9</sup> See תוס' ה,א (סוף) ד"ה מאי.

<sup>10</sup> See footnote # 7.

<sup>11</sup> See סוכ"ד אות כה and ה,א בד"ה (שם) למחר on ריטב"א.