

ובשני לא יכנוס – And he should not enter into the marriage on Monday

OVERVIEW

The ברייתא taught that from the time of the 'danger' and onwards they would marry on Tuesday (instead of Wednesday), but he should not marry on Monday. There is a dispute between רש"י and תוספות, whether the phrase 'ובשני לא יכנוס' is regarding the סכנה (as well), or not.

פירש הקונטרס¹ אפילו בשעת הסכנה דאין לעקור בשבילה תקנת חכמים² אלא יום אחד - רש"י explained that even during the סכנה time they should not marry on Monday (but only on Tuesday), for we should not uproot the enactment of the חכמים because of the סכנה, any more than (only) one day.³

תוספות asks:

וקשה לרבינו יצחק דאמר לקמן⁴ מאי אונס אילימא הא דאמרן התם קרי ליה כולי - And the ר"י has a difficulty, for the גמרא shortly asks, 'what does אונס (disaster) mean; if we will say that it means this which we said previously (namely משעת (הסכנה), why is it that there (in the רישא) he refers to it, etc. as a סכנה and here (in the סיפא) he refers to it as an אונס. This concludes the citation from the גמרא; תוספות continues with his question on רש"י -

הוה ליה למיפרך טפי⁵ רישא לסיפא דקתני רישא ובשני לא יכנוס אפילו בשעת הסכנה - The גמרא should have rather asked (if we interpret אונס to mean סכנה) a contradiction between the רישא and the סיפא of the ברייתא, for in the רישא it states, ובשני לא יכנוס even during the שעת הסכנה (according to רש"י that ובשני לא יכנוס is referring to the סכנה), and in the סיפא it states that מחמת האונס (which we are now interpreting to mean הסכנה) it is permitted to marry on Monday; this contradicts the רישא which stated that even בשעת הסכנה one should not marry on Monday.

רש"י offers a resolution to the question on תוספות:

ואומר רבינו יצחק בן אברהם דמשום הכי לא פריך ליה משום דאיכא לפרושי -

¹ בד"ה ובשני.

² From רש"י it appears that this תק"ה is referring to the תקנה that he should prepare the wedding feast for three days.

³ Therefore if the wedding is on Tuesday, we are eliminating only one day of the תק"ה; however if she would marry on Monday we would be eliminating two days (see footnote # 2).

⁴ Later on this עמוד, the גמרא cites the ברייתא which stated (after it ruled that ובשני לא יכנוס) that if it is because of an אונס it is permitted (to marry on Monday). The גמרא goes on to inquire what is the nature of this אונס.

⁵ The גמרא question was merely of terminology; in the רישא we called it סכנה and in the סיפא it is called אונס, but in fact the rulings are contradictory (according to רש"י).

And the גמרא answers, that this is why the רי"ב"א did not pose this contradiction, because we can interpret -

ואם מחמת האונס פירוש שיש סכנה אף ביום שלישי⁶ מותר לכנוס בשני⁷ -
to mean that if there is a new danger on Tuesday as well, it is permitted to marry on Monday.

ברייתא offers an alternate explanation of the תוספות:

ונראה לרבינו יצחק דמילתא באנפי נפשה היא ולא איירי בסכנה⁸ -
And it is the view of the ר"י that the rule of לא יכנוס is an issue by itself, and it is not discussing a time of סכנה, and when the ברייתא states -

ובשני לא יכנוס הוא הדין בג' אלא נקט בב' משום דבעי למיתני ואם מחמת האונס מותר:
the same rule applies to Tuesday (or any other day); the only reason the ברייתא mentions Monday is because he wants to teach us that if there is an אונס (which prevents from marrying on Wednesday and Tuesday) it is permitted to marry even on Monday (even though we will be uprooting the תקנה (of שקדו) for two days).

SUMMARY

According to רש"י the rule of לא יכנוס is referring to שעת הסכנה, however according to תוספות it refers to any time.

THINKING IT OVER

According to the ר"י that בשעת הסכנה one may marry (even) on Monday,⁹ the גמרא could have seemingly also asked that there is a contradiction between the רישא (which states [but not בשני] ומסכנה ואילך נהגו העם לכנוס בשלישי) and the סיפא (which states [read סכנה] it is מותר to marry [even] בשני)?!¹⁰

⁶ However, תוספות maintains that since the גמרא said, מאי אונס, אילימא כדאמרן, this means that the אונס\סכנה was only on Wednesday – כדאמרן – like we said initially, therefore if אונס means כדאמרן, there is a contradiction.

⁷ Therefore there is no contradiction. In the רישא when the סכנה was on Wednesday it was permitted to marry on Tuesday, but not on Monday; however the סיפא teaches us that if the סכנה (or אונס) extended to Tuesday (as well), one is permitted to marry on Monday. The only question the גמרא had was the difference of the terms; אונס as opposed to סכנה.

⁸ By a סכנה the ר"י can maintain (at least in the הו"א) that one can marry even on Monday, for once we push off the תקנה, we can push it off even for two days (see מהרש"א). See 'Thinking it over'.

⁹ See footnote # 8.

¹⁰ See מהרש"א.